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THE BIBLE IN THE BUILDING OF LIFE

MILDRED A. MAGNUSON

For Intermediate or Junior High School Groups

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WHEN ARE WE PATRIOTIC?

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THE BIBLE IN THE BUILDING OF LIFE

*A Course for Fifth or Sixth Grade in the
Weekday Church School*

By
MILDRED A. MAGNUSON

PAUL H. VIETH, *Editor*

TEACHER'S BOOK

PUBLISHED FOR

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IN LOVING MEMORY OF
CLARA M. BURKHOLDER
MY DEVOUT AND BENEVOLENT AUNT
WHO FOR MANY YEARS WAS
AS A MOTHER TO ME

Editor's Introduction

TO HELP growing boys and girls make religion a vital factor in daily living is the primary purpose of the "Guides to Christian Living" series of texts in religious education. This course is one of that series. It seeks to make the Bible a foundation in the building of life.

This book presents a plan for a one-year study of the Bible for boys and girls who are just old enough to undertake such a study. It is a rapid survey, without attempting to cover all the details, but it is far more than a summary of Bible content. The points touched are richly illustrated with concrete story and picture material. From it the pupil should gain a general idea of the nature and content of the Bible which is impossible with a course that takes up a few verses here and a few verses there for intensive study, but offers no chance to see persons and events in their larger setting.

There are two major purposes in Bible study. Both are present in this course. The first is that of gaining a knowledge and appreciation of the content of this great body of literature. Like a study of all great literature, this is rewarding for its own sake. It is essential in understanding the foundations on which Christian beliefs rest. The second purpose is that of gaining insight and guidance for present-day living from the wisdom of the ages. Religion and conduct are inseparably linked. The Bible is a means to right living in present-day situations. Both of these purposes will minister to the building of life.

The teacher who uses this course will feel himself following paths which the author has first marked out

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in her own teaching. The course has grown with experience. It has come out of weekday church school situations. He will be zealous that the boys and girls whom he is leading shall gain a wholesome interpretation of what the Bible is and what it contains that makes it so valuable—an understanding that will kindle a lifelong interest in its use. He will be equally zealous that this insight and understanding shall lead to the building of life. These two are not separate and apart. They are two aspects of the same purpose.

PAUL H. VIETH

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Why This Book

A FOREWORD TO TEACHERS

AS TEACHERS of boys and girls, we are concerned with guiding their growth in Christian living and leading them in the quest for that full and abundant life of which Jesus spoke. Among the many problems which arise as we seek to do this are those questions which deal with the use of the Bible: How can an acquaintance with the Bible contribute to the life of the child? In what ways can the Bible be meaningful or be made meaningful to children? We would guide our pupils so that the Bible, which has been the great source book of Christian living for millions of people through the centuries, may also become the great source book of Christian living for them.

That such guidance may be provided, several types of courses are usually included and should be included in their Sunday church school and weekday church school experiences. These make possible the use of the Bible in various ways with pupils of the fifth and sixth grades. There may be units dealing with stewardship, temperance, citizenship, and good will toward other racial and cultural groups. There may be units concerning worship or the work of the church or special seasons of the year. In all such units which are not about the Bible directly, the Bible is nevertheless turned to frequently by the pupils in order to secure needed information, to select materials for worship, to find help in thinking through their problems by reading of the experiences of others, and to confirm their discoveries

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in right living by reading how others of the distant past have made the same or similar discoveries. This directly functional use of the Bible is of great importance in the development of the child's character and personality. Moreover, as pupils have experiences in which they may be directed toward the Bible for help and experiences in which the information already gained may function, the Bible becomes of increasing value in their lives. Besides units of this type, however, there may be and should be in the curriculum other units which make a direct approach to an understanding of the content of the Old Testament, the life of Jesus, the story of the early Christians, and how the Bible came to be.

In the period of later childhood, when boys and girls are rapidly developing in their ability to organize knowledge and to see relationships in time and location, they are ready to study the Bible with regard for historic sequence and geographical setting. The pupil is then ready for units of study in which he places himself on the time line of the ages, finds the values of the past in its contributions to the present, and discovers those experiences and truths which he has in common with people of other times and places.

The Units of This Course

This course seeks to help meet this need for study units on the Bible for older children of the weekday church school. Through these units the pupils learn about the story of the Hebrews, the book of Psalms, and the story of Jesus.

It should be noted, however, that though these are primarily study units and cannot be expected therefore to result often in immediate and observable changes in overt behavior, they are nevertheless carefully planned with regard to the contribution they may

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make to the life of the child. His understanding and faith are being enriched and his outlook enlarged. The insights the child gains and the way he thinks and feels as he studies these units become a part of his total experience through which attitudes, loyalties, and motives are developing. Where practicable, also, the child is encouraged in discovering relationships between the biblical material and the immediate concerns and interests of his everyday life and in making such application of the great teachings of the Bible as is possible in units of this type. In other words, these study units are not dealing with the Bible merely as a book of ancient history or literature, or as a book of interesting customs or faraway geography. They are dealing with the Bible as the recognized source book of Christian living, a book which unfolds the highest discoveries in religion and morals and retains its value through the years for its revelation of God to man. The Bible is presented, therefore, as *a constructive factor in the life of the child*. Our concern is with the Bible in the development or "building" of life.

The *Introductory Sessions* of the course aim to interest pupils in the study of the Bible, to help them understand its composition, and to teach them how to locate references in it.

Unit I is concerned with the values inherent in the story of the Hebrews. Through the study of laws and teachings of the Old Testament and through stories of Old Testament leaders, especially the prophets, and of God's gradual revelation, pupils discover what ideas about God and ideals of living recorded in the Old Testament are valid for their lives as Christians. The study should contribute to their understanding of God as the only God, the God of all the earth, whose character is one of righteousness and love, and who reveals himself to the extent that people are able to understand

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and willing to live in harmony with him. It should challenge them to be more honest, just, kind, and brave. This unit also provides much of the historical and geographical background necessary in studying the Bible and an understanding of many biblical terms.

Unit II deals with ways in which certain psalms may enrich the thinking and deepen the devotional experience of boys and girls. The pupils are led to feel the joy and gratitude expressed by the Hebrews in their public worship and to gain insight into the experiences which make meaningful the Twenty-third Psalm and others. An understanding of the background of the nature psalms helps pupils appreciate those aspects of Hebrew thought which endure in the light of science and to discover that people have always answered their questions according to their understanding, that their answers change with new knowledge, and that deep abiding truths remain though they may be expressed in different ways.

Unit III deals with the story of Jesus and is planned to lead pupils into a better understanding of Jesus and a desire to be loyal to him. The boys and girls study some of the main events in his life and some of his chief teachings, and they are helped in realizing his triumph over death and in understanding what it means to be his followers.

These units are for pupils who are ready to begin to see the relationship of the various parts of the Bible, to understand how the stories fit together, and to view the upward sweep of progressive revelation through the Old Testament to the New. By the sixth grade, at least, the pupil is usually advanced enough to begin to have some idea of the Bible as a whole and to develop an approach to it. It becomes for him not just a book of psalms and stories—wonderful, but all disconnected. He begins to glimpse the story that unfolds through the

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Bible as a whole, and as he does so the simple stories and verses of the primary years and the characters of his junior study take on a new reality. They become located in time and space like other real people and events. With pupils at this stage history and geography have become important. There is a world of fascinating places to be explored and strange and thrilling events of the past to be investigated. The pupil begins to see the story of the Bible as a part—and what an important part!—of all this. The history, the geographical setting in which the history took place, and the growth of ideas which make the history significant cannot be separated; they must somehow be seen together. This involves a maze of complicated, often contradictory, material. There is need to make clear the main principles and ideas emerging from the mass of data, which, once grasped, make the story of the Bible intelligible.

There is need also, as far as the situation permits, to develop a wholesome, positive approach to the Bible against the background of science, archaeology, the comparative study of religions, and literary analysis. This arises from the two great needs in the expanding of the religious life: the need for the deepening of faith and the need for the broadening of religious outlook. That the pupil may have communion with God through Christ together with the integration and dynamic of such religious experience is, to the mind of the writer, of primary importance. To secure and maintain such vital experience in the present day, however, demands a broadening as well as a deepening of religious outlook. The Bible should be seen against the background of history, with its roots going back into earlier times and countries. The Bible should be seen against the background of other religions and peoples—God at work in other religions and places, while

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supremely manifested in Christ. The gradual development of religious experience and ideas about God from primitive beginnings should be taken into account. The unchanging truths of the Bible should be seen against the changing background of science and the new frontiers of thought. The social as well as the personal aspects of biblical teachings should be considered. There is great need also that the broadening of the religious outlook shall be of a positive rather than a negative character, that it may nourish a deeper faith and hope rather than cynicism and despair.

Desired Outcomes

Outcomes, therefore, which are considered desirable as pupils of the fifth and sixth grades learn about the Bible and outcomes toward which this course seeks to contribute are:

- 1) Attitudes of increased interest in, enjoyment of, and reverence toward, the Bible, and a desire to read in it and study it more as the pupils grow older.

- 2) Finding of help and inspiration in the Bible in the solving of some problems of religion and conduct.

- 3) A more wholesome, positive approach to the Bible and a growing understanding of it against the background of science, history, anthropology, literary analysis, and the study of other religions.

- 4) A deepening of faith in God through Christ and development of the devotional life.

- 5) The cultivation of Christian attitudes and conduct through the building of a Christian interpretation of life, the development of a dynamic to unselfish living, and the integration of life around high ideals and purposes.

- 6) Appreciation of some of the finest religious literature, music, hymns, and pictures based on the Bible—

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appreciations which will develop as the pupils grow older.

7) Some degree of skill in using the Bible.

Limitations of Treatment

Many of the materials and ideas of the course are embodied in the two Pupil's Books which accompany this one, so that it is necessary in using this book to refer to the Pupil's Books also. This book contains the aims and explanations of the various units, pupil interests to which to appeal, pupil activities, source materials for pupils and for teacher, teacher's preparation, suggestions for session procedures, comments on the sessions with additional information, scripture possibilities, and some story material. The Pupil's Books contain reading material for the pupils, with illustrations, suggestions for things to do and make, reading suggestions, outline maps and a chart, songs, spaces for writing and drawing, and other workbook features.

An attempt has been made to provide as far as possible all necessary printed sources except certain supplementary worship and story materials omitted because of limited space. Such materials as pictures, models, large maps, reference books, Bibles, songbooks and materials for projects will of course have to be supplied. Most of the source materials listed can be conveniently obtained through denominational supply houses.

The worship element, which is of such prime importance in any course aiming toward moral and spiritual growth, will have to be planned largely in view of the songs and other worship materials with which the pupils are acquainted and also with regard to the schedule and total situation. As space permits, suggestions are given, but it will be the responsibility of the teacher so to plan that there may be adequate pupil participation in worship.

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Likewise the preparation of Bible stories for telling is left largely to the teacher, the actual stories not being included here. These have already been written and rewritten so many times that most teachers have access to them in other books. In most instances, for the simple stories suggested here, the teacher will do just as well to study over the biblical accounts and prepare to tell them in his own words, vividly, dramatically, including background explanations and as much action as possible, and often using direct conversation to add interest and realism. Sometimes, especially in direct discourse, it is well to retain the biblical wording.

Controversial issues are of necessity avoided as much as possible, since the course is prepared for interdenominational use. Where it is necessary to deal with matters involving differences of opinion on the part of those who might be using the course, these points of view are mentioned in the teacher's book only, so that the teacher may be aware of them and handle them with fairness and discretion. Conflicting views are not dealt with in the materials placed in the hands of the pupils.

Uses of the Units

These units have been designed primarily for grade six, but they are flexible and adaptable. There are some fifth-grade classes which are ready for them. On the other hand, the material can be used to advantage beyond grade six.

Some teachers will prefer to alternate units on the Bible with other types of units rather than deal with several units on the Bible consecutively. This course lends itself to such treatment also; for although each unit takes into account that which precedes, it is nevertheless possible to lift any particular unit and teach it apart from the others, providing only that background

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information is supplied where necessary. When this procedure is followed, it may be thought best to deal with the Psalms and the story of Jesus in grade five and the story of the Hebrews in grade six. Some may choose to deal with the Psalms and the story of Jesus in either grade five or grade six and leave the story of the Hebrews until grade seven, when the pupils are prepared to grasp and retain more of the historical detail.

Each unit will require careful planning of procedures and activities in terms of the situation in which it is to be used. The session divisions given throughout do not have to be followed; more than the allotted number of sessions may be found desirable. A variety of materials and methods is suggested because of the difference in classes, and because not all teachers have access to the same materials. From what is given the teacher will make selection and adaptation and so construct his curriculum.

In meeting the needs of specific situations the Pupil's Books may also be adapted in various ways. To provide variety or to help the pupils with a difficult section, the teacher may occasionally tell the information contained in certain paragraphs or chapters instead of requiring the pupils to read all of the material for themselves. Frequently details are included in the narrative which pupils should not be expected to retain in memory, but which serve the purpose of providing a greater degree of reality or a more accurate development of sequence, or simply of helping the pupils see the relationship between this study and certain names and events learned about in Sunday school; and where such details occur they may, if necessary, be handled briefly or even omitted. Selection will also have to be made from the activity suggestions. Crowded classes or those having brief periods may not find it feasible to engage in such activities as dramatization or painting

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friezes in the classroom, though interested groups of pupils can arrange to carry out some of these projects at a time outside the regular class period.

The author's purpose is not just to present a course of study but to open up for teachers the possibilities of presenting the Bible in an interesting and meaningful way to this age group. The course contains many ideas and suggestions which the teacher may be able to apply in other situations should the time limit prohibit their use in connection with this particular course.

Acknowledgments

This course is based largely on experience with pupils of the fifth and sixth grades in the weekday religious education classes of Delaware, Ohio, and Shelby, Ohio. In its writing I have become particularly indebted to Dr. Paul H. Vieth of The Divinity School of Yale University, not only for his many valuable suggestions and wise counsel, but also for his kindly patience and continual encouragement. I am indebted to Mrs. Mildred Moody Eakin of Drew Theological Seminary for her guidance in helping me prepare the first half of the course, though in a somewhat different form from that in which it now appears, for use as my Master of Arts thesis at Drew Theological Seminary in 1938. I am grateful to all those who have taken time to read portions of the manuscript and make suggestions or corrections, in particular Dr. George Dahl and Dr. Carl H. Kraeling of Yale University and Miss Goldie McCue of Ohio Wesleyan University. I wish to acknowledge with appreciation also the helpful counsel extended by several leaders in the religious education of children, who read the manuscript, gave their impressions, and made suggestions for putting the material into final form: Dr. Mary Alice Jones, Miss Ethel L. Smither, Miss Florence Martin, Miss Florence E.

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MILDRED A. MAGNUSON

General Source Materials

THE BIBLE AND ITS BACKGROUND

- The Abingdon Bible Commentary.* New York: Abingdon-Cokesbury Press, 1929.
- Dictionary of the Bible,* James Hastings. 1-vol. ed. New York: Charles Scribner's Sons, 1939.
- A New Standard Bible Dictionary.* 3rd rev. ed. New York: Funk and Wagnalls Co., 1936.
- The Oxford Cyclopedic Concordance.* New York: Oxford University Press, 1930.
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- Breasted, James Henry: *Ancient Times.* 2nd ed. Boston: Ginn & Co., 1935.
- Conder, Major C. R.: *Illustrated Bible Geography and Atlas.* London: Collins' Clear-Type Press, 1936.
- Fosdick, Harry Emerson: *A Guide to Understanding the Bible.* New York: Harper & Bros., 1938.
- Harris, Charles W.: *The Hebrew Heritage.* New York: Abingdon-Cokesbury Press, 1935.
- Lankard, Frank Glenn: *The Bible Speaks to Our Generation.* New York: Oxford University Press, 1941.
- Smith, George Adam: *The Historical Geography of the Holy Land.* New York: Harper & Bros., 1932.
- Smyth, J. Paterson: *The Bible in the Making in the Light of Modern Research.* New York: Harper & Bros., 1914.

BIBLE STORIES AND TRANSLATIONS

- Bowie, Walter Russell: *The Story of the Bible.* New York: Abingdon-Cokesbury Press, 1934.
- Browne, Lewis: *The Graphic Bible,* from Genesis to Revelation in Animated Maps and Charts. New York: The Macmillan Co., 1928.

GENERAL SOURCE MATERIALS

- Chalmers, Muriel J.: *The Bible Picture Book*. New York: Thomas Nelson and Sons, 1930.
- Goodspeed, Edgar J.: *The Junior Bible*, An American Translation. New York: The Macmillan Co., 1936.
- Moffatt, James: *A New Translation of the Bible*. New York: Harper & Bros., 1935.
- Olcott, Frances Jenkins: *Bible Stories to Read and Tell*. Boston: Houghton Mifflin Co., 1916.
- Sherman, Henry A., and Kent, Charles Foster: *The Children's Bible*. New York: Charles Scribner's Sons, 1927.
- Smith, J. M. Powis, and Goodspeed, Edgar J.: *The Bible: An American Translation*. Chicago: University of Chicago Press, 1931.

WORSHIP MATERIALS

- Burgess, Nellie V.: *Junior Worship Materials*. Nashville: Abingdon-Cokesbury Press, 1930.
- Eggleston, Margaret White: *Seventy-five Stories for the Worship Hour*. New York: Harper & Bros., 1930.
- Hartshorne, Hugh: *Manual for Training in Worship*. New York: Charles Scribner's Sons, 1926.
- Niebuhr, Hulda: *Greatness Passing By*. New York: Charles Scribner's Sons, 1936. (Stories.)
- Thomas, Edith Lovell: *Musical Moments in Worship*. New York: Abingdon-Cokesbury Press, 1935.
- Thomas, Edith Lovell: *Singing Worship*. New York: Abingdon-Cokesbury Press, 1935. (Contains all songs specifically referred to in this course.)

METHOD

- Eakin, Mildred Moody: *Teaching Junior Boys and Girls*. New York: Abingdon-Cokesbury Press, 1934.
- Jones, Mary Alice: *Training Juniors in Worship*. Nashville: Abingdon-Cokesbury Press, 1929.
- Powell, Marie Cole: *Junior Method in the Church School*. New York: Abingdon-Cokesbury Press, 1931.
- Smither, Ethel L.: *The Use of the Bible with Children*. New York: Abingdon-Cokesbury Press, 1937.
- Vieth, Paul H.: *How to Teach in the Church School*. Philadelphia: Westminster Press, 1935.

Introductory Sessions

BEGINNING OUR STUDY

Aims

1. To arouse the pupils' interest in a study of the Bible through:

a) Raising the problem of why the Bible is referred to so much and given such a place of honor among books.

b) Bringing to light their own questions about it, and questions about God, Jesus, the world, and right and wrong to which the Bible is related.

c) Developing the desire to know how the Bible can be meaningful to them.

d) Encouraging them to undertake interesting activities in regard to it.

2. To help the pupils discover some facts about the physical make-up of the Bible, the kinds of literature it contains, and how to locate passages.

Explanation

The pupils' aim at the beginning of the year is simply to find something interesting to do. This aim can be directed to an interest in studying the Bible. It is hoped that during the first two sessions the pupils will develop the purpose to study the Bible in order to answer their questions and discover why the Bible is given such a high place of honor among books, and in order to discover and experience its values for their lives.

These sessions should appeal to the curiosity of pupils of the fifth or sixth grade, to their desire to explore

INTRODUCTORY SESSIONS—PUPIL ACTIVITIES

and investigate, to their craving for activity, and to their interest in stories portraying action and reality.

The differences in pupils' backgrounds will be noticeable in these early lessons. Some will know the books of the Bible and will locate passages readily. Others will be utterly at a loss. Some classes will need three or more sessions for the work of this section.

Pupil Activities

Classroom activities include: taking part in discussions; studying pictures, charts, and books on display; listening to stories and information told by the teacher; written work; worship; and using the Bible to learn how to locate books and passages. Some projects which may be started at this time and carried on through the year are:

1. *Making a notebook* to contain written work, drawings, and pictures which may be purchased or secured from home. A group of pupils or the class as a whole may enjoy making their own "Bible" or "Bible Story Book," or such a project may be undertaken by individual pupils. The making of a notebook or Bible story book is one of the most practical activities for large classes and for short sessions. Most pupils cannot be expected to write long compositions, but they can write brief summaries of stories. If the stories are illustrated with miniature prints, drawings by the pupils, or pictures from old Sunday-school papers, the book becomes more attractive. A Bible notebook may also include any other written work or mimeographed sheets which should be kept together. A committee of pupils may be responsible for assembling the materials and seeing that they are properly mounted and bound together.

Attractive notebook covers can be very simply made from bright-colored construction paper, size twelve by

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eighteen inches, folded in the middle, punched, and fastened with round-head paper fasteners. For a more elaborate book, such as a class Bible, an inexpensive scrapbook having a plain stiff or imitation leather cover can be purchased. Pupils may paste a suitable picture on the front and print the title.

2. *Making a file* of favorite Bible verses and stories and of pictures that illustrate them. This is a variation of the notebook idea. The file cards should be large enough to be easily handled and to contain the necessary writing.

Throughout the various units there are listed inexpensive miniature prints which may be mounted by the pupils. The teacher probably will have these and others too for the use of the class, so that it is not essential for the individual pupils to have them. They will be found helpful, however, for pupils making notebooks or files.

3. *Finding unusual old Bibles*, newspaper clippings about the Bible, or other items of interest, and bring them into the classroom. Occasionally a pupil will bring in some precious old family Bible about which he can relate an interesting history. Clippings and other items may be mounted on a bulletin board provided for that purpose.

4. *Looking at different kinds of Bibles* in libraries, especially in large libraries where valuable Bibles are displayed in the showcases.

Source Materials

BOOKS

Several Bible story books and translations such as those listed on pages 12-13. See also the lists of books for pupils on the Old and New Testaments specifically under Units I and III.

Any Bibles of special interest, such as old family Bibles or

INTRODUCTORY SESSIONS—TEACHER'S PREPARATION

pulpit Bibles, Bibles in other languages, the Bible the teacher used as a child, portions of the Bible for the blind or facsimile pages of old illuminated Bibles.

LEAFLETS, MAPS, AND EXHIBIT CARDS

Helpful materials may be secured upon request or at a very small cost from the American Bible Society, Park Avenue and 57th Street, New York City. Some items of interest to children are:

"Sample of Revised Braille." $\frac{1}{2}\phi$ each.

John Three:Sixteen—pamphlet showing this verse in various languages. 15¢ per hundred.

Great Men on the Greatest Book—What has been said about the Bible by renowned statesmen, scientists, philosophers, and others. 10¢ per dozen.

"A Map of the World Showing the Centers of Distribution of the American Bible Society." Picture map, free for postage only.

For use at this point or at a later time, a set of Scripture *exhibit cards* may be borrowed from the office of the nearest district secretary of the Society. There are about two dozen cards, eleven by fourteen inches, displaying pages of Scripture in various languages and in Braille and Moon. You will need to notify the office as to the date you wish to use these.

Teacher's Preparation

1. Before planning the work of this unit, it is best to become familiar with the entire course of study, including both the Teacher's Book and the two Pupil's Books. Teachers should by all means have the Pupil's Books at hand when studying this text, since the reading material for the pupils, maps, illustrations, and suggestions for written work are given there.

In studying the course, consider what changes are advisable to meet the needs of your group, whether cer-

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tain parts may need to be omitted, whether certain parts should have special emphasis, and approximately how many sessions may be included in the various units. Which activities are to be carried out in class time will depend largely on the number of pupils, the length of the period, the type of classroom, and the interests and abilities of the pupils.

After a general survey of the course as a whole, study carefully the Introductory Sessions and adapt them to your own situation.

2. Except for becoming acquainted with the source materials, the teacher will not need to do much studying for these sessions, as the material is general; but the unit which follows involves much study and preparation. Start in now securing and studying the books listed under "General Source Materials" for the course as a whole and also those listed specifically for use in Unit I.

3. Secure all source materials which will be needed for the opening sessions. Consult the list.

4. Secure also materials which are to be used specifically by the pupils: Bibles, Pupil's Books, paper and pencils for writing if they do not have their own, and notebook cover materials or materials for files and scrapbooks. Construction paper, fasteners, as well as theme paper and drawing paper can be secured inexpensively in large quantities from your nearest school supply company. You will find it convenient to have on hand several catalogues from various school supply companies, picture companies, and denominational publishing houses. Where possible in ordering supplies, look several weeks ahead, and order them early. It will be well to order supplies for Unit I at the same time as those for the Introductory Sessions.

5. Arrange the classroom to best advantage in view of the activities which are to take place there: group

INTRODUCTORY SESSIONS—SESSION I

discussion and study, writing, projects, and group worship. There should be a place, either a table or cupboard, where books, Bibles, models, and pictures are available to the children, and if possible there should be shelves or cupboards where their notebooks, maps, and other projects and work materials can be placed when not in use. Where classrooms are crowded and work is limited to the simple projects, one or two shelves may be sufficient.

6. Of greatest importance in preparation for teaching is the teacher's own devotional life and attitude toward the work. This is so obviously true that it is assumed throughout the course. It would not be necessary to mention it at all were it not that there is sometimes danger that the obvious things may be so taken for granted that they are neglected. The teacher's preparation means more than study; it means prayer. Beside study of content and methods, the securing of materials, and the arranging of the classroom, it means the deepening of the teacher's own faith, his feeling of the worth-whileness and responsibility of his task, and the cultivating of a cheerful, enthusiastic and patient frame of mind.

SUGGESTIONS FOR INDIVIDUAL SESSIONS

SESSION I

Purpose

To cultivate a feeling of friendliness between pupils and teacher and to stimulate pupils' interest in a study of the Bible through developing appreciation of its importance, curiosity concerning its relation to their questions, and the desire to discover how it can be of value to them, and through beginning interesting activities in connection with it.

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Possible Procedure

1. *Becoming acquainted.*—If the class is new to the teacher, he may wish to spend the first few minutes in informal conversation with the pupils, telling his name, perhaps learning some of their names, and sharing interesting experiences of the summer. If the teacher knows the class, there may be a period of friendly conversation before starting the year's work. This may be followed by a few moments of worship.

2. *Discussion and information on what we are going to study and why.*—The discussion may be introduced by having before the class a number of books such as Bibles in ordinary black covers, modern translations, and Bible story books (see list of Bible story books and translations, pages 12-13). These may be stacked up with the titles turned away from the group. Ask which of the books are Bibles. How are they usually distinguished? Show how some of the modern translations, explaining that these also contain the Bible but translated in more recent times and printed like other books with colored covers and lines going across the page. Show the Bible story books with the Bible stories written in easier style and larger print so that boys and girls can understand them more easily and enjoy them more. Convey the idea of how many, many books there are about the Bible; it has been translated and retranslated; its stories have been written and rewritten; countless books about it have been written. A library might be filled with books about the Bible alone. If it comes in naturally at this point, suggest that the pupils might like to make Bibles of their own too, writing the stories in their own words.

Interest will be added by showing one or two odd or unusual books, such as a tiny Bible with a magnifying glass in a pocket in its cover, or a Bible printed for the blind, or a Bible the teacher used as a child. Facsimile

INTRODUCTORY SESSIONS—SESSION I

pages of old illuminated Bibles may well be used also.

Discuss where we have seen the Bible and how it is used: its use in pictures, movies, sculpture, on tombstones, on public buildings, quotations in books, and parts we know from memory. Encourage pupils to bring in examples to make a collection, perhaps to place on the bulletin board. On public buildings one occasionally sees the words, "Righteousness exalteth a nation." (Prov. 14:34.) Around the Liberty Bell are the words of Leviticus 25:10, "Proclaim liberty throughout all the land unto all the inhabitants thereof."

Tell a few interesting facts about the popularity of the Bible: It was the first book ever printed and still today is never off the press. It is the world's best seller: it is estimated that in one year alone (1941) there were produced over twenty million volumes of Scripture, that is, whole Bibles, Testaments, and other portions of the Bible. The Bible, in whole or in part, has been translated into more than a thousand languages and dialects. (Call attention to Bible Society materials.) It took twenty-five years to put the Bible into the Mandarin language, and it cost \$125,000. Translators sometimes have difficulty finding words to express the ideas of the Bible. In a country where there were no sheep the word "deer" had to be substituted. In South Africa, where the natives have no word for God, he is referred to in their language as "the Great Great." In the thirteenth century, when books were still written by hand, a Bible cost three hundred dollars, as we figure now. Bibles were kept chained to pillars or pulpits lest they be stolen. A seventy-year-old Christian of Japan whose sight was failing spent three years making a Bible in large print in order never to be without it. A Welsh girl saved her pennies for six years and then walked fifty miles to get a copy of the Bible. At one

THE BIBLE IN THE BUILDING OF LIFE

time there was a death penalty in England for having an English Bible in the home, but years later when the African ambassador asked Queen Victoria on what England's greatness rested, she said the Bible.

In the course of the discussion tell the pupils that the Bible, which has been used so much, and which millions of people consider the most helpful book in the world, also may become an interesting and helpful book to boys and girls as they study it and learn how to use it. It is because the Bible, which is considered the greatest book that has ever been written, contains much that is worth while for boys and girls, that we are going to study it. This may be frankly announced to the pupils since they are not being given a choice of subjects. Let the pupils know, however, that they may help decide some of the things they especially want to know about the Bible and activities they would like to carry out.

Ask the pupils why the Bible is considered so valuable, why people have even died for it. Pupils may suggest that it tells about God, Jesus, right and wrong, and how to pray. Suggest that we can try to discover this year what the Bible tells about these matters which has made it so precious to people. This should become a purpose of the pupils.

3. *Written work.*—Have the pupils write any questions they may have about the Bible to which they would like to find answers. Let them also write anything they would like to know about God, Jesus, prayer, right and wrong, and other problems. Collect the questions and either make records of them or keep the papers on file during the year.

4. *Discussion of activities.*—If the Pupil's Books have been secured, pass them out at this time, explain their use, and give the pupils an opportunity to look through

INTRODUCTORY SESSIONS—SESSION II

them a little. Go over the introductory paragraphs, page 5, and the activity list which follows, and help pupils decide which activities may be carried out. If the Pupil's Books have not been secured, make arrangements about it at this time.

5. *Worship*.—This may be just a closing prayer, especially if the unit is being adapted to a departmental program in which a formal period of worship is provided. Otherwise conclude the session with a period of worship, including hymns, prayer, and a story. If there is time, the following order of worship may be used:

QUIET MUSIC

CALL TO WORSHIP

HYMN: "Father, Hear the Prayer We Offer"

STORY: "Searching for 'The Book of Heaven'" (see page 29)

PRAYER—by teacher, expressing gratitude for our opportunities to study the Bible and work together, and asking God's guidance and help that the year's work may be interesting and worth while.

HYMN: "Forward Through the Ages"

CONCLUDING QUIET MUSIC

SESSION II

Purpose

To aid pupils in further developing purposes and plans, and to help them understand the composition of the Bible and to learn to locate passages.

Possible Procedure

1. *Worship*.—The session may be opened with a dignified, carefully planned brief period of worship. In some situations a table in front may be arranged in advance with candles on each side of an open Bible tilted to show the pages. The chairs should be neatly ar-

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ranged, hymnbooks passed out, flowers placed on a table or stand, and the order of the service written on the blackboard—all the details that aid in producing quiet, orderliness, and feeling should be looked after. A pupil may light the candles during the opening quiet music. After being explained to the pupils, the following service of worship may be conducted:

QUIET MUSIC

CALL TO WORSHIP: Psalm 100

HYMN—one of this type:

“Now Thank We All Our God”

“O God, Whose Love Is over All”

“For the Beauty of the Earth”

STORY: “Giuseppe and the Bible Story” (see page 31)

PRAYER—by teacher, expressing gratitude for our opportunities to study the Bible and asking God to help us understand the Bible that it may mean as much in our lives as it has to others.

HYMN: “I Would Be True” or “Be Strong”

CONCLUDING QUIET MUSIC

2. *Conversation about items of interest brought in by pupils, and class business.*

3. *Survey of the number and kinds of books in the Bible and how to find references.*—The pupils need some idea of the Bible as a whole before studying separate parts of it—like studying a map before starting on a journey. Have pupils open their Bibles anywhere and notice how the page differs from most books: the two columns, the large numbers appearing here and there, and the way sentences and parts of sentences are numbered. Ask pupils what the numbers mean; and if they do not know, explain that they indicate chapters and verses and that there were no such divisions in the Bible in the first place. Have several pupils read the words at the tops of the pages to which their Bibles are

INTRODUCTORY SESSIONS—SESSION II

opened. Someone may have Joshua, another Psalms, another Matthew, and someone else a hard long word like Zephaniah or Deuteronomy or Philippians. If the pupils do not already know, explain that the heading of the page gives the name of the book in which one is reading. But, the question arises, why are these different parts of the Bible called "books"? Isn't the Bible just one book?

To answer this, have pupils turn to what might be called the Table of Contents in the front of the Bible. They should note that it lists "books" and the books are divided into two classes, those of the Old Testament and those of the New Testament. Have pupils count the number of books in each and discover the total number of books in the Bible. These books differ in length. Let the pupils turn to the book of Isaiah, giving them the page number and having them turn to the last chapter to discover the book contains sixty-six chapters. Some very short books are Obadiah, Philemon, II and III John, and Jude, which have only one chapter each. The Bible takes its name from the fact that it is made up of many books. "Bible" is derived through the Latin from a Greek word *biblia*, which may be translated "little books."

So far pupils have discovered that there are many books and that these are divided into chapters and verses. Next they should discover that the books are of different kinds. Have pupils turn to the middle of the Bible and notice headings of chapters using such terms as "A Song," "A Prayer," and "For the Chief Musician." In the American Standard Version note how each line stands alone as a line of a poem. It is quite clear this is a book of poems or songs. Have pupils turn to Leviticus and note such headings as "Law of Burnt Offerings" and "Law of Religious Festivals." Here is a book of laws. Have them turn to I Chron-

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icles, giving page number. What is meant by "chronicle"? A pupil may find the word in the dictionary. The Chronicles are records of events, books of history. This becomes clear as we read over the headings at the tops of the pages. Have pupils turn to Jeremiah or some other prophet and notice the words "Prophet" and "Prophecy," which indicate that this is a still different kind of book—a book of teachings by a man called a "prophet" and classed as a book of "prophecy." (It will be necessary to prepare this survey in advance in accordance with the particular style of Bible being used. If various sizes and types of Bibles are in use in one class, this part will have to be planned quite differently.)

As the various types of literature in the Bible are discovered, write these on the board. So far we have discovered at least one book of songs, one of law, one of history, and one of prophecy in the Old Testament. There are many other books of law, of history, of poetry, and of prophecy in the Old Testament.

Now let us look at the New Testament. An easy way to find it is to turn to the middle of the Bible and then to the middle of the second half. Which is longer? Have pupils notice that the Old Testament is about three times as long as the New. Explain that the Old Testament was written before Jesus and tells what people learned about God and how to live before Jesus; the New Testament was written after Jesus and tells what people learned about God and how to live through Jesus. Have pupils turn to the first page of the New Testament and notice the words "Gospel According to Matthew." What does "gospel" mean? The gospel is the story of Jesus, the word itself meaning "good news." How many Gospels are there? Have pupils turn to Acts, giving them the page number. This is sometimes called "The Acts of the Apostles."

INTRODUCTORY SESSIONS—SESSION II

What kind of book would this be? Yes, a book of history; it tells of the early church. Have pupils turn to "The Epistle of Paul to the Romans," "The Epistle of James," or "The First Epistle of Peter." What is an epistle? Have a pupil look it up in the dictionary. These epistles are letters in the New Testament.

As the investigation proceeds, the findings may be summarized on the blackboard somewhat as follows:

Bible	{	Old Testament (O. T.) . .	39 books
		New Testament (N. T.) . .	27 books
			66 books

"Bible" from *biblia*, meaning "little books"

O. T.—Written before Jesus

Contains books of: Law
History
Poetry
Prophecy

Makes up three-fourths of the Bible

N. T.—Written after Jesus

Contains books of: Life of Jesus (Gospels—4)
History (Acts—1)
Letters
(Revelation)

BOOKS made up of CHAPTERS made up of *verses*

(This is suggestive of the way the blackboard should be used throughout the course in holding ideas before the group and in clarifying and summarizing material.)

Now give the pupils practice in finding references. The following may be used:

Psalm 100:1, 5
Exodus 20:12
Habakkuk 3:18
John 14:1
Hebrews 13:2

Psalm 100:1-5
I Chronicles 29:11
Matthew 5:7
I John 3:1
Acts 4:13

In helping pupils find these, write each reference distinctly on the board and make sure pupils understand

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that the name refers to the book, the first number to the chapter, and the next numbers to the verses. Explain that if there are commas between the verse numbers, just the verses listed are called for; if a dash is used, as 12-15, all the verses between the two numbers and including both of them are called for. The book desired may be located by going over the list of books in front of the Bible and finding the page number. In using the Bibles in which the New Testament books are listed before the New Testament instead of in front of the Bible, the teacher will save time by telling the pupils in which "Table of Contents" to look. In using Bibles in which the numbering begins anew with the New Testament, this fact should be brought to the pupils' attention. As the pupils study various books in the Bible during the course, they should develop the ability to locate many of them without first finding the page number.

4. *Written work.*—Have pupils study and fill in the blanks under the heading "To Fill In" in the Pupil's Book, page 5. Go over the questions with the pupils afterward that they may check and correct their work.

5. *Planning and beginning special projects.*—Where a class or group has decided to work co-operatively in preparing a Bible story book or file, plans may be discussed and a committee of pupils elected to assume responsibility for the planning of assignments and the securing, assembling, and mounting of materials. If notebooks are to be made by individual pupils, construction paper for the covers may be passed, having been folded and punched in advance by the teacher. Each pupil can mount a picture and print a title for his book. In this way children have the satisfaction of making covers without having to spend an undue amount of time on them.

INTRODUCTORY SESSIONS—STORY MATERIAL

STORY MATERIAL

SEARCHING FOR "THE BOOK OF HEAVEN"¹

A HUNDRED years and more ago, the foot of the white man was set for the first time in a valley on the western slope of the Rocky Mountains. As the little group of white explorers came down the side of the Kamiah valley, they were welcomed by a band of Indians, who looked with amazement on the strange white faces and apparel of the visitors. They were treated most hospitably and given a place about the tribal camp fire. There even the most stolid of the braves ventured an occasional glance of curiosity toward these men who had evidently come from a place many moons away. The camp fire shining in their faces lighted them clearly against the shadowy background where indistinct forms moved to and fro. The peace pipe was smoked and attempts to communicate with each other no doubt took place, but we do not know how much was understood. The white men realized, however, that the Indians welcomed them, and so they stayed until the snows were gone from the mountain passes and traveling was possible again.

Many marvelous things they had with them. The Indians had never seen such wonders before. The braves hunted with bows and arrows, but the white men had iron rods that thundered and sent forth lightning at their will. The Indians were adept at imitating the cry of the panther or the howl of the wolf, but the travelers had a bass voice that could be heard farther than any of the forest sounds. They did not fear the spirits of the winds or the mountains; and while they were interested in the tribal dances and ceremonies with which the Indians worshiped the Great Spirit, Manitou, or tried to keep away the spirits of harm, they evidently knew other ways of worship and of pleasing the Spirit they followed.

Stories of the visit of these men, and of the marvelous

¹ From *Junior Worship Materials*, by Nellie V. Burgess. Copyright, 1930. Used by permission of the publisher, Abingdon-Cokesbury Press.

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powers they possessed, were told for many years, until none but the oldest men could speak of having seen them. Then another white man came to the valley, and from him they learned many things.

"Surely," they said, "the white men must be the favorite children of the Great Spirit to be able to do such things as we have seen and heard. How may we, too, please him so that we may have these powers?"

Then the white man explained as best he could about the Bible, the book of the Great Spirit, and how it told of the things we should do and the ways in which we should worship him. So many words that we use every day were lacking in the Indian language that it was difficult to tell about it. The Book of Heaven, they called it, and anxiously listened to his words.

The traveler went on his way, but the Indians thought a great deal about the things he had told them. In the council meeting of 1832, the older men told the younger braves once more of the visit of the white men, their stories of the Great Spirit, and of the Book of Heaven from which they might learn more than even the wisest men of their tribe could tell them. Then one by one the braves spoke of the things they had heard, and of the hunger in their hearts for the white men's book. They knew that one of the white men who had visited them lived in St. Louis; and although it was a journey of many moons and of great danger, they decided that four of their bravest men should journey to him and ask for the Book of Heaven that they might bring it back to their tribe.

Two of the young braves and two older men were chosen and gravely set out on their long journey.

One morning in late October after a journey of many months, they arrived in St. Louis, and through an interpreter approached the white man they had come to seek. He welcomed them and made many arrangements for their comfort and entertainment; but when the interpreter explained their request to him, he was troubled. How could he possibly give the Bible to them so that they could understand it? They could not speak a word of English. Supposing he found some one who could translate even parts of it into their

INTRODUCTORY SESSIONS—STORY MATERIAL

tongue, he could not write it down for them, to take home, because their language had not even an alphabet and no one had ever tried to write it.

So he broke the sad news to the Indians as best he could. He entertained them all winter, and Bible stories were told to them over and over. During the winter the two older men died, and in the spring the younger ones prepared to return to their tribes. It must have been a most impressive parting.

"We have journeyed many moons," the young men said, "to dwell among you so that we might take back to our own people the white man's Book of Heaven. We came with brave hearts and strong arms. Two of us remain in your land, and we return with both arms broken and empty. Our people wait for us many moons; and when we come again to them, we must tell them that the Book of Heaven is not with us. One by one they will go out in silence with heavy hearts. They have looked for light, and it is all darkness. Behold I have spoken."

There must have been a very solemn hush as the Indians departed on their long journey to their own tribe. Many of the white men were deeply touched, and determined then and there that their journey should not be in vain. The story of it spread about until two years later a young man journeyed over the same trail, and after years of study and work among the Indians gave them their Bible in their own tongue with a new alphabet which the Indians learned to read and write.

And so the Book of Heaven came to a people who longed for it and desired earnestly to know of the Great Spirit and his ways.

GIUSEPPE AND THE BIBLE STORY²

SUPPOSE you had no Bible of your own and none in your home. Suppose there wasn't even one in your town. What

² From *Seventy-five Stories for the Worship Hour*, by Margaret W. Eggleston. Used by permission of the publisher, Harper & Bros.

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would you do then if you wanted to know something about one of the Bible heroes? Perhaps you think that you would ask your friends; but suppose your friends knew nothing about it. What then?

This boy of whom I am to tell you had heard that Daniel was put into the lions' den, but he did not know if he was eaten or saved, for the person who told him the story did not know. The more he thought about it, the more he wanted to know, but no one that he knew could tell him.

In a city nearly a hundred miles from where he lived there was a Bible—a very precious one that was chained to the desk, covered with a box, and guarded by an old priest. The boy had heard of this Book and he finally made up his mind that he was going to the church somehow and find for himself the rest of the story of Daniel.

So he whispered his secret to his mother, who answered, "It is far; you are too young. You cannot go."

Then he told it to his father, who said, "It will cost much money, and you cannot go."

"I can go some day when I am bigger," thought the boy. "I *will* go."

For five long years he thought about the trip, and then one day, when he saw a cart going in the direction of that city, he asked for a ride. At the end of ten miles the cart turned aside, but the boy walked on. When his food was gone he begged from the homes that he passed. At night he slept on the ground near a farmhouse. Occasionally some one gave him a ride in a cart, but much of the way he walked. So it was two weeks before he came to the Italian city where the Book was kept.

It was late in the afternoon when he reached there, but he went to a public fountain, washed his hands and face and feet, and then asked his way to the church. The size of it awed the country boy, so he just sat in one of the seats near the door and wondered where the Book might be. As he was leaving the church he spoke to the old verger about his wish.

"No use!" the man said. "No use! Go home again. The priests are too busy, and you cannot see or touch the Book."

INTRODUCTORY SESSIONS—STORY MATERIAL

But Giuseppe had come too far to be turned aside so lightly. He asked someone who had been praying in the church which priest was the Bible reader. Then, day after day, he watched for that priest. He felt sure that if he could make friends with him he could see the Book. At last his opportunity came to do the priest a favor, and then things began to look brighter.

At first the boy was afraid to say what he wanted, but one day he told of his long journey and of his great desire to hear the story of Daniel read from the Book itself.

The priest listened thoughtfully and then said "To have the privilege of listening to the Holy Book when it is not church time is not easily to be gained. You may come to the convent tomorrow. For every hour that you work at the tasks which I assign you, I will read to you ten minutes from the Holy Book. But you must work well and willingly."

"May I work three hours tomorrow?" asked the boy. The priest smiled his approval, and the boy went away saying happily to himself, "A whole half hour to listen to the story."

How eagerly he worked the next day, and how thrilled he was to see the priest take the cover from the Book and to hear him slowly, almost painfully, read from the book of Daniel! Perhaps if you look in your own Bible you can judge a little bit as to how much they covered that first day.

Finally the book was finished, and Giuseppe knew that Daniel had been saved to serve his people. Then the priest suggested that he go home.

"Aren't there stories of more good men in the Holy Book? Don't you read them sometimes? Couldn't I work and hear more? I would work more time for ten minutes, for I want to hear," said the boy eagerly.

So he stayed with the priests, who finally sent him to a school. While he was there he decided to give his life to work on and for the Bible. He learned to make beautifully illuminated, hand-wrought copies of the Bible, spending months and months over one short portion of the Book.

Toward the end of his life he said to a friend, "I have

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spent most of my life with these good men of the Bible, and the more I read and write of them, the more I love them. I hope the day will come when every boy can have at least one of the stories in the Holy Book for his very own. To live with great men is to want to be great yourself."

QUESTIONS ASKED BY PUPILS

At the beginning of the school year a number of boys and girls in the fifth and sixth grades were asked to write any questions they had about religion, science, or anything else in which they were interested. Their questions revealed the wide variety of interests of pupils this age and the extent of their curiosity. They showed the influence of movies, comic strips, reading, school studies, and church-school teaching. Following are some of their questions concerning religion:

QUESTIONS ABOUT GOD

What is God like?

How did they find out about God and Jesus?

How did people find out there was a God?

How many years old is God?

How could God be everywhere? I'd think he would be one place at a time though he is a spirit.

Does the Lord hear your cries and prayers? How does God answer prayers?

If God made all the earth and everything that's on it, who made God?

How did God make the earth? (Asked often.)

Why God made insects to make people sick.

Why doesn't everybody in the world believe in God?

What was everything like before there was any world and how did God get here?

Did God ever have any parents?

How God hears everything we say. Does God have ears like anybody else?

INTRODUCTORY SESSIONS—QUESTIONS ASKED BY PUPILS

- How does God get the power?
- What year and day was God born? (Child probably meant Jesus.)
- What countries did God visit? (Child probably meant Jesus.)
- Why did they put God on the cross? (Child meant Jesus.)
- What year did they crucify God? (Child meant Jesus.)
- Where was God nailed to the cross? (Child meant Jesus.)

QUESTIONS ABOUT JESUS

- How Jesus made the world.
- How old is Jesus?
- Why was Jesus crucified?
- How old was Christ when he went to heaven?
- How old was Christ when he began carpenter work?
- Did Jesus have any children?
- Did Jesus like music?
- Did Jesus ever take care of sheep?
- What language did Jesus speak?
- What is Jesus' last name?
- What did Jesus look like?
- How did Jesus rise from the tomb?
- When Jesus was on earth how did he make the people come alive when they were dead?
- At the end of the world how is Jesus going to come to earth?
- How old would Christ be if he were alive now?
- Why the people hated Jesus when he helped them so much.
- What made Peter deny him three times?

QUESTIONS ABOUT THE BIBLE AND OTHER MATTERS OF RELIGION

- Why did people sacrifice oxen and sheep in the olden times?
- Where could we find the ark of God?
- Where did Moses get the Ten Commandments?
- Who was the next person or persons on earth after Adam and Eve?
- Where did they get the names Adam and Eve?
- Did Adam and Eve belong to the white race?
- How large is Noah's ark?

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How long was Noah in his boat? How many animals did he take with him?
Why did the man throw Daniel in the den?
Why didn't the Hebrews get burned?
What chapter is the Lord's Prayer in?
How old is Mary, God's wife?
Will the world ever become all civilized and the Kingdom of God be on earth? When?
Everyone knows God wouldn't make anyone bad, and if Satan was once an angel, who made him bad?
Where the world will go after Judgment Day.
Does anyone know when the earth is going to come to an end?
When you die does your body go up to heaven?
What it looks like in heaven.
What makes the spirit of a person?
What does our spirit look like that they say goes to heaven when we die?
Why people in olden times could hear God and why we can't today.
Why is it that the Jews still don't believe that Jesus was on earth?
Who first thought of the Bible?
Who wrote the Bible and how did he do it?
How many days does it take to make a Bible?
How was the Bible made?
When was the first Bible published?
Why do some Bibles have maps in the back and some not?
Why are some Bibles different from others?
When was the first Bible made and where?

The units of this course do not attempt to deal with all of these questions, but several of them are taken up. Moreover, a background of study is provided which enables the other questions to be faced more intelligently and tends to dissolve those based on misconceptions. The questions are given to show the interests of pupils of this age in the Bible and the problems of religion.

INTRODUCTORY SESSIONS—QUESTIONS ASKED BY PUPILS

They also reveal many common childish misconceptions, some based simply on the limited experience and immaturity of the pupils, but others obviously due to teaching they had received in home, church, or elsewhere.

Unit I

DISCOVERING WHAT THE HEBREWS LEARNED

Aims

1. To help pupils discover, through the study of some of the laws, teachings, and stories of the Old Testament, what ideas about God and ideals of living recorded by the Hebrews are still valid for people today; and to cultivate the desire to live in accordance with such ideas and ideals.

2. To lead pupils in discovering that just as our knowledge of life grows, so the Hebrew understanding of God and their ethical standards were a development through long years of history.

3. To help pupils discover how God has always made known the truth and led the people through the few who could understand best and who would dare the most, such as the Hebrew prophets.

4. To enable pupils to view Hebrew history in its broad outlines and in relation to its geographical setting, thus supplying historical and geographical background necessary in understanding the Bible.

Explanation

This unit deals with the developing religious life of the Hebrew people with emphasis on the prophetic element. Through studying the story of the Hebrews, pupils discover what these people years ago were learning about the character of God and right relationships between human beings. Though emphasis in the unit is

UNIT I—EXPLANATION

placed upon the finest teachings and personalities of the Old Testament which contribute most to present thinking, these are dealt with in relation to other teachings and personalities less lofty in character. By presenting primitive ideas as well as the more advanced, it is possible to show the unfolding of an ever-deepening understanding of God and the corresponding growth of higher standards of personal and social living during the two millenniums immediately preceding the time of Jesus.

In supplying the historical and geographical background, only the most significant facts of geography are taken up, only the most important places are located, and only the broad outlines of history are considered. There is no attempt to deal with the mass of detail regarding wars, lines of kings, development of various civilizations, and the ever-shifting boundary lines of kingdoms and empires. A mistake which has sometimes been made is to so entangle the child's mind in the detailed wars and chronologies of history, meaningless and uninteresting to him, that he loses sight of the really significant developments embodied in the history.

There are of course many Old Testament characters with whom one would like to deal more fully. The teacher who is fortunate enough to meet his classes twice a week can richly supplement what is suggested here, or he may carry out many of the suggestions which are given for which he would not otherwise have time.

In our reverent approach to the most sacred literature of the world, we well may use the findings of archaeology, literary analysis, and the comparative study of religions. All of these studies verify the advance of culture and the progressive revelation of truth. In dealing with this the unit has been kept as free as possible from controversial matters. Where they inevitably arise, the Teacher's Book indicates both the liberal and

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conservative points of view. In dealing with the patriarchs, the location of Mount Sinai, and many other matters on which there is a wide difference of opinion among modern scholars, the traditional views are followed.

Pupil Interests

To a pupil of the fifth or sixth grade, history and geography are becoming increasingly important. For him there is a world of interesting people and places to be explored, and strange and fascinating events of the past to be investigated. He is ready to see the connection between Bible characters and to place biblical events on the map. Up to this time his knowledge of the Bible has necessarily been fragmentary and the parts unrelated. Now the pupil is ready to see the relation between the parts. Not only does the Bible embody a history, but many of its passages and the work of its characters cannot be understood without a knowledge of that history. Moreover, the history itself cannot be understood apart from the geographical setting.

Many pupils of grades five and six also like to read. This is more apt to be true of girls than of boys. Often pupils of this age like to read from the Bible and sometimes even enjoy long chapters. Few people, however, would think of encouraging a child of this age to begin with Genesis 1 and read chapter after chapter in an attempt to read the Bible through. To a child, especially without proper guidance, much of the Bible is meaningless, and some of it could easily leave him with wrong impressions. Most of the Bible is difficult reading for boys and girls and should be studied with the help and guidance of the teacher. There are Bible story books which tell the stories in simple, clear style, with larger print, and omitting material which is meaningless or unsuited to children. Such books, however, lack the

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zest and interest of reading from the Bible itself. This course provides abundant opportunities for using the Bible directly.

Pupils of the fifth and sixth grades ask, "What are we going to *do*?" or "What are we going to *make*?" They become absorbed in activities; and in these, if properly directed, they find motivation for study. When they start to make something, questions arise, and the need for study becomes clear. When they are making a map, they find it necessary to study pictures and other maps. If they are going to make models of Hebrew homes, they have to study about them. Information about temples, houses, and location of cities is much more interesting when they need the knowledge for something they are making. The child's mind is concerned with the objective and concrete rather than the philosophical and abstract. The teacher should use the pupil's curiosity and desire to investigate, which are so keen at this age.

Pupil Activities

Regular classroom procedures include reading from the Pupil's Book and the Bible, locating places on maps, picture study, discussion, listening to stories, singing, and worshiping. Suggestions for other activities follow:

1. *Map-making*.—Besides coloring the plain outline maps printed in the Pupil's Book, let the pupils, either as individuals or in groups, make larger, more meaningful maps. Following are directions for maps which mean something to children; they are maps that live. It was because of maps like this that a fifth-grade girl wanted "to make all kinds of maps and put them all around the playhouse."

- a) *Object maps*.—An object map can be made on a large piece of heavy paper or cardboard. The backs of large calendars have been found usable. The teacher will have to help the pupils scale the map by supervising

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the making of light lines on the map in the Pupil's Book and corresponding light lines on the large paper, thus enabling pupils to copy more accurately. The outline of the map can be gone over with black paint or India ink and the bodies of water painted with blue poster paint. Sand may be sprinkled on the map for the desert regions and green crepe paper cut fine may be used to represent fertile regions. Shellac should be applied first so that the sand and imitation grass will stick. Stones can be used to represent mountains, a certain one to represent Mount Sinai and special stones for any other mountains of particular interest. Pupils should use initiative and ingenuity in deciding what to place on the map and how to make the objects as the map is gradually constructed. Pyramids and tower temples may be molded of brown clay, tiny oriental homes of white or yellow clay, and camels of yellow or brown clay. Tiny tents can be made of brown or black construction paper and cloth. A little mirror or bit of blue paper can be used to represent a watering place in the desert. For sheep, cotton may be used. Palm trees can be made of green and brown paper, with a clay base.

Little figures representing some of the main Bible characters may be made of pipe cleaners. This is done by holding two small pieces of equal length together and twisting them together in the middle, and then bending the four loose ends to represent arms and legs. Another piece of the same length may be rolled to form a head, leaving a sufficient amount to be twined around the body to fasten it on. The features and hair may be painted on, or crayons and pencil or ink may be used. The figures can be simply dressed in plain or striped materials tied on with a girdle at the waist. All figures and places of importance should be labeled. Pupils should understand that though all of these are on one map, the history portrayed extended over many hun-

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dreds of years, so that the various Bible characters were not all there at any one time.

Though pupils enjoy making object maps, and the activity has certain values, the making of picture maps or topographical maps is thought to contribute more to the conceptual development of children of this age.

b) *Picture maps*.—A large map may be scaled and the outline painted as was suggested for the object map. Drawings of biblical scenes and events may be made directly on the map or made separately and then mounted on it, or suitable pictures may be found and pasted in the right places. All places and events should be labeled, and the probable routes of the Hebrews should be indicated by arrows. This map has certain advantages in that it can be rolled or hung upon the wall, whereas the object map has to lie flat. To stimulate pupils' thinking, show some examples of picture maps, such as those in *The Graphic Bible* by Lewis Browne.

c) *Topographical maps*.—Relief maps may be made of salt and flour or of clay or of papier-mâché. A piece of wood or very heavy cardboard should be used so that the map will not warp. The outline is drawn on this base. In making a salt map, salt and flour are mixed in about equal parts and enough water added to make a thick pasty mixture (like pie dough). The chief problem is how to apply this without losing track of the guide lines on the cardboard or wood base. One pupil found it helpful to make only one section of the map at a time, letting each one dry before attempting another portion of a different level. Some people put pins or sticks of different heights into the base to guide them. In the Pupil's Book directions are given for making the maps by outlining and coloring the bodies of water first and then placing and molding the land sections with the salt and flour mixture. A knife may be used to help spread the mixture and keep the bodies of water distinct.

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With pupils of this age no expert maps are expected, and it is sufficient that the maps indicate only the most important features. Maps should be molded and colored according to those in the back of the Pupil's Book. Places should be labeled and the maps shellacked when dry to help preserve them. Do not let pupils' interest in handling such materials become an end in itself. Be sure also that they understand the purpose of the maps, as a help in showing the story being studied.

In all map making, encourage the pupils to do neat, careful, accurate work, studying the pictures, maps, and models which are available. In making table maps, one way to indicate places and events is by means of little flags of paper pasted on toothpicks or placed in Dennison pin card holders. A little clay at the base can be used to make them stand up, or strawboard may be placed under the map.

2. *Making a chart or frieze of Hebrew history.*—Pupils have suggested various ways of making charts: list the important steps of Hebrew history on one side of the paper and draw pictures of them on the other side; or draw pictures of Hebrew events across the top of a long strip of paper and write about them underneath. Likewise a frieze can be made, some of the important events being attractively depicted in the proper order with poster paints on long strips of wrapping paper or shelf paper.

3. *Writing Bible stories and illustrating them.*—Pupils should find many interesting materials in this unit for their own or for their class "Bible" or Bible story books or files. Much of this writing can be done at home and brought in. Brief summaries of stories can be written in class. An outline placed on the board sometimes helps. As previously stated, miniature prints or pictures from magazines and old Sunday-school pa-

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pers may be used to make the notebook or file more attractive and valuable.

4. *Making of models and scenes of events.*—The Pupil's Book gives suggestions for making oriental homes and other models. A desert scene may be constructed in a sandbox on a table. Some pupils worked out a little scene showing Moses coming down the mountain and finding the people worshiping around the golden calf.

5. *Making a frieze about the story of Amos.*—Several pupils may work on a series of pictures or a frieze showing life in ancient Bethel and the preaching of the prophet Amos. The story of Amos on page 117 will suggest ideas for the various panels of the frieze.

6. *Dramatizing the story of Amos.*—Pupils may dramatize the story on page 117 or use it as a basis for working out original scenes. The scenes may represent (1) the uncle showing the boy his fine home; (2) the walk through the poor section of the city; (3) the man pleading with the merchant; (4) the judge trying a case for which he has been bribed; (5) Amos preaching to the people. The pupils will have to decide on the scenes to be presented, the characters needed, and the ideas to be brought out. The acting may be done informally and spontaneously at first, then discussed, tried again, and finally written down, or simple scenes may be written first and then acted out. No properties are necessary. The stage setting can be furnished by the imagination. Simple tunics or robes with a cord tied about the waist may be worn as costumes if available.

7. *Making a poster on the teachings of the prophets.*—An interesting poster or chart may be made with the heading:

IF THE PROPHETS COULD COME TODAY
What they would see—
and what they might say

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On one side of the chart pupils may mount magazine and newspaper pictures showing the good in the world, such as: schools, libraries, hospitals, churches, playgrounds, happy families, people working faithfully, people showing kindness, and friendliness between people of different races. On the other side pupils may place the unfavorable elements, such as: poverty, slums, saloons, stifling factories, crime, people acting selfishly, child labor, and war. Pupils should be encouraged to list matters directly concerning their personal living also, as: evading responsibility, teasing new children, and taking advantage of people who are not in a position to defend their own rights. At the bottom of the chart may be written the words of Amos (Amos 5:24) or of Micah (Mic. 6:8).

8. *Reading from the Bible and Bible story books.*—Teachers, and also parents, differ in their preferences of Bible story books. In the Pupil's Book, the subjects of the Bible stories are given with their biblical references rather than the pages on which the story is found in any particular Bible story book. The teacher may direct the pupils to the corresponding stories in various Bible story books if he thinks it advisable.

9. *Using visual aids.*—Unit III, which deals with the life of Jesus, gives detailed suggestions for securing and using moving pictures or lantern slides. Suitable pictures of all types are more abundant on the New Testament than on the Old. There are, however, a number of slides and motion pictures which would enrich this unit if carefully selected. Consult the booklet *Visual Method in the Church Curriculum*, which may be obtained from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois. A catalogue, "Library of Religious Filmstrips and Kodachromes," may be secured from the Society for Visual Education, Inc., 100 East Ohio Street, Chicago, Illinois.

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10. *Making lantern slides.*—As this activity receives special emphasis in Unit III, the information regarding the making of the slides and the securing of the materials is given there. (See page 152 and also page 207.) The making of slides would be a very appropriate activity in connection with the story of the Hebrews also.

11. *Dramatizing Bible stories.*—Many Bible stories lend themselves easily to simple, dignified dramatizations. Classes which have more time than the average can enact in costume such stories as "Abraham Giving Lot His Choice of the Land," "Joseph Forgiving His Brothers," and "David Sparing Saul's Life." In one situation a series of such dramatizations was made the basis of a public worship service. They were given sequence and connection as two children, in conversation at one side of the platform, discussed the Bible and the stories it contains; the dramatizations were given at appropriate points in the discussion.

12. *Pupil leadership in class.*—Not only in this unit, but throughout the course, encourage pupils to conduct the worship period at times and to give reports on various assignments. In order that these may be worthwhile experiences for both the pupils leading and for the rest of the class, the teacher should extend whatever help is necessary outside of class hours to prepare the pupils for this type of activity.

13. *Closing program.* If it is considered desirable to conclude this unit with a program, as it may be in cases where this unit is being taught apart from the others, some of the suggestions may be followed which are given in connection with the concluding session for the course as a whole. (See page 243.) Plan with the pupils on the basis of the actual work of the unit, letting the program summarize and present what has been studied and accomplished.

Regarding the foregoing list of activities: It is not

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expected of course that each pupil will carry out all of them, nor that all of the activities will be carried out with any one class. Pupils are given a choice, and there are suggestions for those who wish to carry on projects outside the regular class hour. Which projects are to be carried on in class time will be determined chiefly by the size of the class, the type of classroom, the length of the period, and the interests and abilities of the pupils.

Pupils of this age are easily encouraged to make maps or models at home. Let them use their initiative and ingenuity. Only be careful that they have been supplied with the right mental pictures so that they are creating intelligently. A sixth-grade boy with an active but uninformed imagination made a perfectly good oriental home and then placed in the courtyard a "big tank of crocodiles, so that when the enemies got up on the roof they would slide down this chute into the tank and be killed." A girl made a one-room oriental home and then began to place modern flower gardens and fences around it and lace curtains in the window. Use pictures, models, and maps in all the activities to help the pupils think clearly and accurately.

Source Materials

BOOKS AND ARTICLES

The list which follows is on the story of the Hebrews specifically. The very important "General Source Materials" listed on pages 12-13 should also be consulted.

For teachers:

Athearn, Walter Scott, and others (eds.): *The Master Library* (Old Testament Volume). Chicago: Foundation Press, 1927.

Baxter, Edna M.: *How Our Religion Began*. New York: Harper & Bros., 1939.

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- Bewer, Julius A.: *The Literature of the Old Testament in Its Historical Development*. New York: Columbia University Press, 1922.
- Bonser, Edna M.: *How the Early Hebrews Lived and Learned*. New York: The Macmillan Co., 1937.
- Hall, Newton Marshall, and Wood, Irving Francis (eds.): *The Book of Life*, Vols. II-V. Chicago: John Rudin & Co., 1923.
- Kent, Charles Foster: *The Kings and Prophets of Israel and Judah* (From the Division of the Kingdom to the Babylonian Exile), Vol. III of the "Historical Bible." New York: Charles Scribner's Sons, 1909.
- Kent, Charles Foster: *The Origin and Permanent Value of the Old Testament*. New York: Charles Scribner's Sons, 1906.
- Knopf, C. S.: *Ask the Prophets*. New York: Abingdon-Cokesbury Press, 1938.
- Knott, Laura A.: *Student's History of the Hebrews*. New York: Abingdon-Cokesbury Press, 1922.
- Knudson, Albert C.: *The Religious Teaching of the Old Testament*. New York: Abingdon-Cokesbury Press, 1918.
- Walker, Rollin H.: *Men Unafraid*. New York: Abingdon-Cokesbury Press, 1923.
- Ward, J. W. G.: *Portraits of the Prophets*. New York: Harper & Bros., 1930.

For pupils (besides books of Bible stories previously listed):

- Frayser, Nannie Lee: *Followers of the Marked Trail*. New York: Abingdon-Cokesbury Press, 1921.
- Hunting, Harold B.: *Hebrew Life and Times*. New York: Abingdon-Cokesbury Press, 1921.
- Jenness, Mary: *Men Who Stood Alone*. Milwaukee: Morehouse Publishing Co., 1932.
- Petersham, Maude and Miska: *Stories from the Old Testament*. Philadelphia: John C. Winston Co., 1938.
- The National Geographic Magazine*:
March, 1926—"The Land of Egypt," by Alfred Pearce Dennis.

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September, 1926—"Flying Over Egypt, Sinai and Palestine," by P. R. C. Groves and J. R. McCrindle.

December, 1927—"East of Suez to the Mount of the Decalogue," by Maynard Owen Williams.

January, 1930—"New Light on Ancient Ur," by M. E. L. Mallowan.

MAPS

Maps of Palestine and Old Testament countries in commentaries, reference books, and Browne, *The Graphic Bible*.

Kent and Madsen wall maps, size $18\frac{1}{2}$ by $27\frac{1}{2}$ inches, mounted on wooden rollers; published by Abingdon-Cokesbury Press. Subjects: 1. "Period of the Wilderness Wanderings." 2. "Period of Hebrew Settlement in Canaan." 3. "United and Divided Hebrew Kingdom." 4. "The Post-Exile Period."

Historical Atlas of the Holy Land. Chicago: Rand McNally and Co., 1938.

Outline maps. A set of large, plain, inexpensive outline maps, size 20 by 26 inches; published by The Pilgrim Press. Subjects: 1. "Egypt and the Sinai Peninsula." 2. "Palestine." 3. "The Hebrew World." 4. "The Early Christian World."

A globe or map of the world.

PICTURES

The teacher should make his own collection of pictures for this unit from whatever sources are available to him, such as books, travel magazines, church school materials, miniature prints, and picture postcards. Try to include pictures of the following scenes, customs, objects, persons, and events:

Desert scenes, shepherds, tents, altars, wells.

Babylonian civilization—clay tablets, ziggurats.

Abraham as leader of the people.

Egyptian civilization. The Nile and pyramids.

Joseph sold into Egypt. Joseph forgiving his brothers.

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Moses found as a baby. Hebrews making bricks in Egypt.

Moses before Pharaoh.

Archaeological discoveries in Egypt, Ur, Babylon, Jericho, and other places referred to in the unit.

Sinai Peninsula and traditional Mount Sinai.

Moses and the tablets of the law. The ark of the covenant.

The Jordan River. Joshua as leader.

Customs of Canaan—plowing, kinds of homes, wine and olive presses, pottery making, high places.

Saul anointed by Samuel. David anointed.

David—playing on harp, sparing Saul's life, bringing ark to Jerusalem.

Solomon's Temple.

Elijah rebuking Ahab. Amos at Bethel.

Isaiah or Jeremiah giving his message.

The finding of the law book in the Temple.

Captivity in Babylon.

Rebuilding the Temple. Rebuilding the walls. Nehemiah.

Ezra reading the law.

A Greek city showing Greek architecture.

Herod's Temple.

In selecting pictures, follow these principles: (1) Since the chief purpose of the pictures is to give vivid and correct mental impressions, choose them with a view to accuracy and informational value. Photographs as well as prints may be used. The backgrounds should be as true to history as possible. Some biblical prints of early Hebrew history have Greek and Roman backgrounds. In cases where such prints are used, the setting should be explained. (2) Pictures of biblical events and characters should have religious appeal, that is, spiritual value. Avoid crude, revolting pictures, and likewise those whose spiritual vision is beyond the child's grasp. Pictures of action, or scenes over which the imagination can re-enact an incident, are appealing. (3) The pictures should also have as much artistic merit

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as possible. Coloring and composition should be considered.

There are many usable pictures in the books which have been listed and in *The National Geographic Magazine*. The Pupil's Book contains several line drawings which should be referred to.

A few miniature print suggestions are:

Copping pictures (Abingdon-Cokesbury Press):

- "Jacob's Vow," No. 37
- "The Selling of Joseph," No. 24
- "Joseph Known to His Brethren," No. 25
- "Jacob Before Pharaoh," No. 66
- "The Return of the Spies," No. 67
- "Moses on Pisgah," No. 39
- "David Summoned Before Samuel," No. 31
- "The Finding of the Book," No. 33
- "The Captives of Babylon," No. 71
- "By the Rivers of Babylon," No. 41
- "Nehemiah's Midnight Survey," No. 42

Perry pictures (Perry Pictures Company, Malden, Massachusetts):

- "Isaac Blessing Jacob," Doré, No. 584
- "Rebecca," Goodall, No. 1088
- "Selling of Joseph," Schopin, No. 1089

Union Bible pictures, Old Testament series (Union Press, 1816 Chestnut Street, Philadelphia, Pennsylvania):

- "Moses Is Found," De Vriendt, No. 12
- "David as a Good Shepherd," Bouguereau, No. 39
- "Ahab and Elijah," Dicksee, No. 50

Wilde's Bible pictures (W. A. Wilde Company, 131 Clarendon Street, Boston, Massachusetts):

- "Family of Bedouins at the Meal," No. 252
- "Egypt: Pyramids and Inundated Palms," No. 178
- "Egypt: Heliopolis, Obelisk of the Temple of the Sun," No. 181

UNIT I—TEACHER'S PREPARATION

- "The Good Well, Ascent to Mount Sinai," No. 709
- "Judea: Dead Sea and Hills of Judea," No. 313
- "Natives Grinding Corn," No. 249
- "Jerusalem: Site of Solomon's Temple," No. 202
- "From David's Well," No. 176
- "Housetops of Samaritan Houses," No. 227
- "The Samaritan Pentateuch," No. 237

PICTURE REFERENCE CARDS

- "The Once Upon a Time Series," sets of twelve cards, size 8½ by 13 inches (Westminster Press):
 - Series 1—"Manners and Customs in Bible Times"
 - Series 2—"Working and Traveling in Bible Times"

MODELS

The following are produced by the New York Sunday School Commission:

- "An Oriental Rich Man's House"
- "The Mill"
- "Bible Scroll of the Law"

A model of a one-room peasant's house can be simply constructed of paper. A model of a tent can be made with dark cloth and pieces of match sticks.

NOTE: Books, maps, pictures and models may be ordered from your own denominational supply house. State names of publishers when ordering.

Teacher's Preparation

1. Study the unit, planning procedures and activities in terms of your own situation—length of the class period, type of classroom, and interest and abilities of the pupils. Session plans will need to be developed using suggestions given here where practicable, but remembering that these session divisions do not have to be followed. The worship element may need to be planned largely in accordance with the materials with which the pupils are already familiar. The unit affords an opportunity for the dramatic telling of some of the finest Old

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Testament stories. Let the faster groups read more material directly from the Bible.

2. Be sure that your own background is adequate and that your thinking is clear. Some helpful books are listed as source materials.

3. Secure the materials needed in teaching the unit, such as books, pictures, and models listed under "Source Materials." Pictures are invaluable in giving pupils correct mental imagery. A picture can convey in a moment impressions which would be difficult to give with hundreds of words. This is also true of models, though these present a more limited range of subjects. The vague and sometimes erroneous conceptions in a child's mind are clarified when he sees before him the actual likeness of the ark, the oriental home, the scroll, or whatever is being portrayed. Have large pictures to hold before the class when possible. Small pictures should be mounted for class use. If possible make books, maps, objects, and pictures available on a browsing table. Do not put out all the materials at first, of course, but keep adding new items as the unit proceeds.

A globe or map of the world, a large map of Old Testament countries, and a large map of Palestine at the time of the division of the kingdom would all be helpful, but are not indispensable. Outline maps made on the blackboard may be just as effective or more so. Satisfactory maps can be made inexpensively on sign cloth, which may be purchased at the ten-cent store. The outlines can be sketched on these in pencil and then gone over with India ink. In painting the map, tack down the edges or moisten the entire surface to prevent the shrinking of the painted area and the consequent warping of the margins. Rollers may be fastened to top and bottom and a cord attached for hanging. The advantage of such maps is that large copies of the maps in the Pupil's Book can be made and used before the class in

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helping pupils interpret clearly the maps in their books.

Order materials also for the activities which are to be carried out: pictures for notebooks, large pieces of white cardboard or heavy paper for maps, notebook and drawing paper, clay or plasticine of different colors, or other supplies which are to be used. Papier-mâché or salt and flour will have to be prepared if maps of that kind are to be attempted. Most teachers will find it necessary to give help outside the regular class period in the carrying out of the more difficult projects. Pupils can often be made responsible for materials such as sand, stones, sticks, cardboard, bits of paper, and cloth. It is well, however, for the teacher to have an assortment of such materials.

4. Arrange the classroom to best advantage in view of the activities which are to take place there. The suggestions for room arrangement made in the "Introductory Sessions" apply to this unit also.

SUGGESTIONS FOR INDIVIDUAL SESSIONS

SESSION I

Purpose

To provide specific motivation for the work of this unit in addition to that provided by the "Introductory Sessions." To help pupils understand the journey of the Hebrews from the desert into Canaan in the light of the geographical setting and the living conditions of the times, and in connection with this to help them appreciate the leadership and character of Abraham.

Possible Procedure

1. *Discussion.*—Ask the pupils which part of the Bible has been referred to most up to this time in their

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Sunday and weekday church school work, the Old Testament or the New Testament. Ask: Which is the longer? Do you know any stories or verses from the Old Testament? Which story or verse do you like especially well? In what book of the Bible may it be found?

A few Old Testament names and stories suggested by the pupils may be listed on the board and pupils asked if they can place any of them in the correct order. Do not spend time on this except to point out that all the separate Old Testament stories when put together in the correct sequence make one long connected story of the Hebrews, which is what we are to study in this unit. We shall study to discover what these people learned that is important to us.

2. *Reading from the Pupil's Book*—"Things We Wonder About," page 7, and chapter 1, entitled "From the Desert into Canaan."

At the beginning of chapter 1 and of each chapter following, there is a list of words entitled "Words to Become Acquainted With." Many of these words will already be familiar to the children, but pupils will differ some as to which words they know. Some words the children will have heard and may even have used themselves, but without associating them with the printed form. Occasionally there is a word which pupils have used before, but which they have mispronounced. The teacher should realize also that some of the words which are included to help provide a clear and accurate development of the story are nevertheless of minor significance in themselves, so that it is not expected that all of these will be retained in memory.

The word lists should be used, not to make the pupils feel that the material is difficult, but rather to put them at ease by helping them face in advance any words which might be new to them. Help the pupils to see that most of the words at least are pronounced just

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about the way they look. The pupils may pronounce the words aloud before the reading of the story, but rather than let such drill become tiresome, proceed with the story and prompt when necessary during the reading. They should also refer to the word list whenever necessary in silent study.

Go over the material aloud with the class, having several pupils read sections. You may supply occasional additional motivation in reading by some such comment as, "The next paragraph tells how these people thought about religion. Let's see what it says."

At the beginning of the story draw a time line on the board and make sure the pupils understand what is meant by B.C. (before Christ) and A.D. (*anno Domini*, Latin for "in the year of our Lord"). Place 2000 B.C. and A.D. 2000 on the line and show how many hundreds of years our story goes back.

With the use of large maps and the maps in the Pupil's Book, the location of all the places referred to should be made clear: the Arabian Desert, the Tigris and Euphrates rivers, Ur, Haran, and Canaan. The pupils should understand what the Bible countries are called today as they study them in geography. The boys and girls will probably already have some knowledge about Mesopotamia and about the life of Bedouin tribes. Explain that on the outline maps in the Pupil's Book on pages 9 and 48 the areas containing fertile soil are shown in general contrast to the extreme desert conditions to the south. Parts of Palestine were arid or semiarid, however, as indicated on the map of Palestine showing kinds of soil, and large tracts of Mesopotamia were arid steppelands which became good grazing ground only during the rainy season. The northern fringes of the desert south of the strip of land called the "Fertile Crescent" also became grassy plains during the rainy season. During the spring and early summer

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the nomadic tribes moved about in this territory from one spring of water or well to another, seeking the best pasture lands. As the dry season again returned, the shepherds pushed farther toward the fertile and more settled districts. It was because of the difficult and uncertain conditions of this wandering life on the desert that these Semitic tribes were constantly seeking to gain a foothold in the settled territory of the Fertile Crescent.

Clarify the different parts of the story with pictures and models when possible: desert life—tents, care of flocks, altars, sacred trees and wells, camel trains; Babylonian civilization—buildings, ziggurats, cuneiform tablets. Give attention to the pictures and diagrams in the Pupil's Book.

Have the pupils turn to the chart in the middle of their book to see how it outlines the chapter they have read.

3. *Further work in the Pupil's Book*—completing sentences, page 10, and doing writing based on biblical references, page 11. The pupils should be encouraged to reread the chapter or parts of it silently whenever necessary to gain a clearer understanding and to find help in solving or completing workbook problems. Soon after writing in their books, pupils should be given an opportunity to check and correct their work.

When the Bibles are being used, move quietly about the class aiding individual pupils who need help in finding references and interpreting the material. An alternate procedure is for the class as a whole to study each reference and decide what is to be placed on the lines. If time is brief omit some of the references.

4. *Consideration of the suggestions for things to do, page 12.* The pupils may read silently and then consider activities to be undertaken in class. Encourage them to carry out projects at home also. Do whatever

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is possible toward planning and starting the activities. See the list of "Pupil Activities" in this book, page 41, for detailed instructions.

If desired, selected stories of the patriarchs may be made assignments for pupil reports to be given the following session. If the comparison between the size of the state and Palestine is not known, it may be made an assignment also.

5. *A few moments of worship.*

Comments and Additional Information

Seeing the story of the Hebrews in its larger setting.—The unit should help develop in the pupils historical perspective. Pupils have to be helped in realizing the thousands of years involved in the history. A sixth-grade pupil asked seriously whether Abraham was the same one who became President. Another pupil thought that the Joseph of the Old Testament was the same man as the Joseph referred to in the New Testament. Some fifth-grade pupils who were studying a map of Bible countries were surprised when they found those same countries as a part of another, larger map. One child explained that he thought the boundaries ended with the margin of the paper. Though these may be extreme examples, they indicate how little a teacher may take for granted regarding the pupils' understanding.

The tent.—A model or pictures will help make desert life vivid. When the word "tent" is mentioned many children picture an Indian wigwam or a modern camping outfit. The Hebrew tents were probably similar to Bedouin tents of today. Explain how quickly the tent could be put up. Poles were placed under the large brown or black haircloth covering, the higher poles in the middle. The edges of the covering were

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securely fastened to tent pegs all around. Curtains were hung around the tent on three sides, and one down the middle separating the men's quarters from the women's quarters. The latter also had a curtain in front. Goatskin water bottles and other articles were probably hung from the poles, and the food was prepared in the women's quarters. Hospitality was and still is an unwritten law of the desert. It was understood in Bible times that when a stranger had placed his hand on the tent ropes, the owner of the tent was obliged to give him care and protection, even if he were an enemy. Do not spend much time on customs and ways of living—just enough to provide vividness and the feeling of reality as the pupils proceed in their study of the main stages of the history. Detailed information about customs, places, people, and events can be filled in with later study and will mean much more for being seen in relation to the larger whole. Of course a whole period could be spent studying tents or some similar topic, but this would be to lose track entirely of the purpose of this unit.

Jehovah.—Sometimes children think this is the name of a priest or a prophet. Explain it as a word often used in the Old Testament for God. It is really a form of "Yahweh," which the Hebrews called their God. Some think the term did not come into use until the experiences at Sinai; however, since "Jehovah" is used throughout the Old Testament narrative in the Revised Version, it had better be explained at the beginning of the unit.

Jehovah speaking.—The child reading "Jehovah saith" is apt to think of Jehovah speaking aloud as people do in conversation. Ask how God speaks with us today. We know he speaks to us through beautiful and helpful thoughts which come to us in prayer and at other times. Sometimes God sends his thought mes-

sages through the words of understanding friends, sometimes through the pages of the Bible or other helpful books, sometimes through the beauty of the flowers or the grandeur of the mountains, and sometimes through the needs of others whom we should help. With some people, thoughts of God's will come with such force and clearness that they seem to be hearing a message of what they must do. Help the pupils to feel that God may have spoken to people in Old Testament times just as he speaks to people today. The biblical writers had a vivid, dramatic oriental style which made it natural for them to portray Jehovah as they did.

Use of scripture references.—The suggestions for each session include a list of usable scripture material. The lists are largely supplementary and can be drawn upon as the teacher sees fit. The references marked with an asterisk are included for study in the Pupil's Book.

In using scripture, do not proceed by announcing a reference, having the pupils find it, and then discussing it. Rather, approach the reading with a question or bit of information which will arouse the curiosity of the pupils. Then give the reference, and the pupils will be eager to find it. The reference should be clearly understood; write it on the board as well as giving it orally.

Scripture Possibilities

*Genesis 11:31–12:9—the journey from Ur into Canaan.

*Genesis 13—Abram gives Lot his choice of the land.

*Genesis 17:3-5—Abram's name changed to Abraham.

Genesis 22:1-13—Abraham willing to offer his son as a sacrifice. Isaac was very dear to Abraham, for he was the only son of Abraham and Sarah and came to them when they were very old. Abraham probably saw other people offer human sacrifices to their gods, and he wanted Jehovah, his God, to know that he was willing to sacrifice all that was dearest to him too. He learned some-

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thing about God. What was it? Does God want human sacrifices?

*Genesis 26:23-25—Isaac receives a promise from Jehovah. Verse 25 gives a picture of shepherd life.

Genesis 28:10-22—Jacob learns in a dream that Jehovah is with him.

SESSION II

Purpose

To help pupils understand the sojourn of the Hebrews in Egypt in the historical setting, made interesting through the discoveries of archaeology; and to better appreciate, against this background, the story of Joseph, with his qualities of loyalty to his people and willingness to forgive.

Possible Procedure

1. *Pupil reports.*—These may be on assignments made the previous session, on items of interest found during the week, and on activities being carried out.

2. *Study of the Pupil's Book*—chapter 2, "In Egypt." See Session I concerning "Words to Become Acquainted With." Clarify the material with pictures and information about the findings of archaeology, and help pupils locate the places referred to on their outline maps. Pupils should study and be able to explain the second step on the chart in the middle of their books.

3. *Study of the story of Joseph.*—This may be told or reviewed with the use of pictures, and parts of it may be looked up in the Bible. Pupils can do the written work concerning it in their books. Encourage the pupils to read the story from a Bible story book or the Bible, as it is one of the finest of those in the Old Testament. Different sections of the story can be assigned to various pupils to be written up for the Bible story

UNIT I—SESSION II

book. The story in entirety may be too long for class use here, and many pupils are already familiar with it.

4. *Activities*—such as notebook work, reading and writing of stories, painting of frieze, or making of sand-table scene. Pupils also should read the section on “Map Making” in the Pupil’s Book and start to plan some maps. The teacher will need to be familiar with the suggestions listed under “Pupil Activities.”

5. *Closing worship*. (Or the session may be opened with a brief period of worship.)

Comments and Additional Information

Findings of archaeology.—*The National Geographic Magazine* for January, 1930, December, 1927, September, 1926, and March, 1926, and the books by Breasted and Barton listed under “Source Materials” have pictures on archaeological discoveries in Bible countries.

Show pictures of Egyptian pyramids and obelisks, and tell how men have studied these, learning to read the hieroglyphics and to interpret early Egyptian religion. How Egyptians pictured life after death is shown in the picture “The Day of Judgment,” from Budge’s *Osiris and the Egyptian Resurrection*. This is reprinted as the frontispiece of *The Use of Art in Religious Education*, by Bailey. Tell about the unearthing of the ruins of Pithom and Raamses, the cities built by the Hebrew slaves. Show pictures of some of the huge statues of Ramses II and tell how his mummy has been found and unwrapped, revealing a tall man with powerful features. This is the man who is usually thought to have been the Pharaoh of the oppression.

Excavations at Ur, Babylon, and Canaanite cities are of equal interest. Whereas many of the ancient buildings and monuments of Egypt are made of stone and are still above ground, the remains of Babylonian and Canaanite cities are buried ruins which have to be un-

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earthed. Ancient city sites are marked by large mounds which usually contain several layers of various civilizations, one above the other. The reason for this is that the buildings were of clay brick. When they became old and broken or were destroyed in war, the dust of the old structure was simply leveled off and a new one built over it. Then too, refuse was thrown into the streets, so that the streets tended to become higher; and when the houses were repaired, they were brought up to the level of the streets. In this way the city became higher and higher; and when the top layer crumbled into ruins, it made a smooth earth covering over the whole. In Babylonian mounds the highest peak indicates the step-shaped tower temple or "ziggurat." From the mounds are dug ancient pottery, tools, clay tablets, and many other articles. City plans, city walls, and types of dwelling can be studied. Evidence of early cave dwellers has even been found in Palestine.

Now what about other parts of the world at this time? Have pupils turn to the globe or map of the world. Excavations have been made in many other parts of the world also. We know now that Egypt and Babylonia were not the only early centers of civilization. Thousands of years before Jesus there was a great civilization in China, another along the Indus Valley, and another in Central America. The Indians of Central America spread their ideas and inventions northward to the Indians who were living where our country is now. Raise the question why we do not read about the Chinese and American Indians in the Bible. The Bible was written in one small part of the world before the days of worldwide travel. The civilizations of that day knew nothing of trains, airplanes, and ocean liners. Even Jesus lived over fourteen hundred years before Columbus came to America. Naturally the early Hebrews did not know

about this country nor about other distant parts of the world.

The date of the Exodus.—Though it is not necessary in this study to spend much time on historical uncertainties and debatable issues, it should be called to the teacher's attention that it is a real problem for present-day scholarship to determine just when the Hebrew tribes were in Egypt and when they left the country. Although Ramses II, who reigned in Egypt 1292-1225 B.C., is usually considered the Pharaoh of the oppression, and his son Merneptah the Pharaoh of the Exodus, it is now thought, largely because of the findings of archaeology, that the Exodus may have taken place at a much earlier date than was previously supposed. Clay tablets unearthed in recent years have led many scholars to believe that there were Hebrew tribes entering Palestine around 1400 B.C.

The Exodus from Egypt, therefore, may have occurred about 1220 B.C., during the reign of Merneptah; or, on the other hand, it may have taken place about 1446 or 1447 B.C., under the reign of Amenhotep II. The latter view finds biblical support in I Kings 6:1, which states that the building of the Temple (which was probably started about 966 B.C. or earlier) took place 480 years after the Exodus.

The "land bridge."—Why this term is applied to Palestine should be made clear to the children. Of course it is not a bridge but is called that because it is the much-traveled strip of land between the Mediterranean Sea and the Arabian Desert, connecting the lands to the north and the south. Show how the roads of the Fertile Crescent into Egypt all had to go through Palestine. Details of history and geography are so much more significant when a few fundamental principles have been grasped.

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Scripture Possibilities

*Genesis 37; 39:1-6, 20-23; 40; 41; 42; 43; 44; 45; 46:1-7, 28-34; 47:1-12—the story of Joseph (see outline in Pupil's Book).

SESSION III

Purpose

To acquaint pupils with the important events in the wilderness of Sinai which were such vital factors in the religious development of the Hebrews, and in this connection to picture Moses, whose faith and strength of character enabled him to guide the people in the worship of one God and in the forming of just and humane laws.

Possible Procedure

1. *Reports on activities carried on during the week.*—Through these, review materials of previous sessions.
2. *Study of the Pupil's Book*—chapter 3, "In the Wilderness." Clarify the reading matter with pictures of the wilderness, Mount Sinai, Moses, the ark, and the tabernacle, giving additional information where necessary. The pictures may be used along with the reading or following it. In connection with the information about Moses as lawgiver, it will be well to tell or review for the pupils the dramatic story of Moses and the Ten Commandments. Picture him going up the mountain, the storm, the days of waiting when he did not return, the people remembering the gods of the Egyptians, the making of the golden calf, the return of Moses with the commandments, his indignation at the folly of the people, the breaking of the stone tablets, the intercession of Moses with Jehovah for the people, and the preparing of other tablets of the law. In connection with the chapter the map should be consulted, and pupils should

be prepared to explain the third step of their chart.

3. *Activities of various kinds.*—Pupils may do the writing and reading from the Bible suggested in their books. Additional references from the list of "Scripture Possibilities" given with this session may be read, especially some of the early, interesting laws. Project work should be carried forward. A story about Moses can be included in any Bible story book or notebook being made. If the pupils are making an object map, a large stone can be placed on it to represent Mount Sinai, with a little figure of Moses bearing the tablets of the law at its base. If they are making a picture map, a small Mount Sinai scene may be sketched on it. Some of the project work, writing in the Pupil's Book, or reading from the Bible, may be done during the week, outside of class.

If time permits start teaching the first three verses of the song "For Man's Unceasing Quest for God," printed in the Pupil's Book.

4. *Brief period of worship.*—The prayer may express these thoughts:

Dear God, we are thankful for the ways thou hast been making thyself known through the years. We thank thee for the way thou didst lead the Hebrew people so many years ago, giving Abraham courage as an old man, giving Joseph a spirit of forgiveness, and giving Moses a knowledge of laws by which we must live.

We are glad that the Hebrews encamped at Mount Sinai were learning some things about thee, and that people finally learned that thou art the loving God of all nations and dost want all people to live in ways that are just and good.

Please help us to learn to understand the story which the Bible tells, and may we live according to the fine laws and teachings we are discovering. We pray in Jesus' name.
Amen.

Comments and Additional Information

Differing points of view.—The teacher has to prepare a path through a maze of conflicting data and contradictory points of view. Regarding the details of early Hebrew times there is no final agreement among Christian scholars. For example, those who do not take a literal approach to the Bible express differing opinions as to which tribes were in Egypt, when they left, how many people there were, and what routes they took. Those who follow the literal approach have to face various contradictions within the biblical record itself. Among other problems, there is reason to doubt that Jebel Musa is the original Mount Sinai; it may have been near Kadesh-Barnea or northeast of the Gulf of Akabah. These and similar matters, which should be familiar to the teacher, need not be presented to the pupils unless questions arise which make it necessary.

Of greater significance are differing points of view concerning the composition of the first five books of the Bible. Through long years of study of the biblical documents in their literary style and historic setting, students of the Bible have learned that the books of the Law, formerly attributed in entirety to Moses, are composed of various strands of writing which have been woven together by later editors and historians. One strand of writing is from the Southern Kingdom, may be dated about 850 B.C., and is designated by the letter "J" because the divine name used is Yahweh or Jehovah. Another group of writings is from the Northern Kingdom, may be dated about 750 B.C., and is designated by the letter "E" because the divine name given is Elohim. The priestly writings added at the time of the Exile and later are designated by "P." The Deuteronomic code, probably put into force at the time of Josiah, is designated by "D." The Pentateuch under-

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went various revisions and editings until it had almost reached its final form by 400 B.C. The books of history also combine the work of various writers. By unwinding the strands and arranging them side by side or chronologically, the historian is enabled to trace the developments in Hebrew religion much more clearly and to account for contradictory elements.

The first five books of the Bible are called "the books of Moses"; and rightly so, since he is the chief character of their pages, and the great laws and principles of living written there have their source in his life and work. It is not necessary, however, to assume that he wrote all that is in these books because they are named for him. Nevertheless, in all fairness it should be stated that there are those who still uphold the Mosaic authorship. The reasons for the various views may be studied in commentaries.

The "document theory" of the Pentateuch, explained here, has far-reaching consequences in the study of Hebrew history. Instead of the Law being given in its final form at the time of Moses and prophecy coming later, it shows that the Law was a development over hundreds of years and did not reach its final form until after the time of the prophets. The prophetic as well as the legal element had its source in Moses, who was, in a sense, the first of the prophets. The legal, priestly, and prophetic elements were all a development, the prophetic reaching its highest point before the elaborate regulations of Judaism. When Judaism had developed, it was natural for the people to think of the origin of the customs and ideas which were dear to them as dating back to the time of Moses; and then too, it was not unusual at that time to attribute writings to a great name. These comments are given as background information for the teacher.

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The wilderness.—One child drew a picture of this which resembled an African jungle. Show pictures such as those in *The National Geographic Magazine* for December, 1927, to give an idea of the barren, rocky, and mountainous country. The Egyptians had copper mines in the Sinai Peninsula.

The Decalogue.—The earliest laws were probably ten in number so that they could be remembered with the help of the ten fingers, since transmission was oral at first. Some students of the ancient documents believe that the early Decalogue of the wilderness period is that group of laws concerning sacrifices and ceremonial observances contained in Exodus 34:17-26. Many scholars hold that the laws of Exodus 20:3-17 were much briefer and simpler in their original version and as such were the Decalogue of Moses. Because of the second commandment and other points, some people believe the Ten Commandments were not put into the form in which we know them until many years after Moses. "It is possible that this commandment [the second] and others have undergone some change under the influence of the teaching of the prophets who denounced image worship, but the substance of these laws, dealing with simple and fundamental religious duties and human relationships, may very well have been the work of Moses. The belief that they were spoken by God rightly put emphasis upon their authoritative character and universal application."¹

Since the Ten Commandments are such an important and meaningful part of our religious heritage, older boys and girls should become acquainted with them and begin to understand them. If there is time go over them in class. Explain the third commandment as di-

¹ *The Abingdon Bible Commentary*, pp. 268b-269a. Used by permission of the publisher, Abingdon-Cokesbury Press.

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rected against using God's name carelessly or insincerely as in swearing. Explain the seventh as directed against impurity of thought and deed. Lutheran children will have to number the Ten Commandments differently, that is, they will consider the first and second statements listed as one commandment and the tenth as embodying two commandments.

These and other laws of this period are sometimes compared with the law code of Hammurabi, who was king of Babylonia about 2000 B.C., but the comparison is not important for this unit.

Altars and sacrifices.—The building of altars and offering of sacrifices is a common element of primitive religions and is still observed in many places even today. In early Bible times any worshiper could construct an altar by turning a large stone on end or building a pile of unhewn stones; and he could prepare and burn the sacrifice, being his own priest. Altars were usually made where individuals experienced a special manifestation of the Deity. Not until the time of Josiah was the rule of one altar put into effect, and probably not until postexilic days was the priesthood limited to the family of Aaron.

One common type of sacrifice was the burnt offering, in which the whole animal was burned upon the altar after being properly prepared. Another common sacrifice was the peace offering, in which the blood of the animal was poured on or before the altar and internal fats were burned on the altar. The thigh was heaved from the altar and the breast "waved to and fro" as the priests' portions; the remainder of the flesh was eaten by the one who had brought the offering and by his friends. The idea of burning the fat on the altar and eating the flesh probably had its roots in the early conception of a communal meal with the Deity.

Do not dwell on the bloody aspects of the subject, but

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help the pupils understand that animal sacrifices and also other kinds of offerings (such as flour, cakes, wine, oil, and salt) were made by the people as their way of seeking to please Jehovah, to secure his favor, and to show gratitude.

The blood covenant.—This is an example of a contract between man and Jehovah sealed with the use of blood. The importance of blood in binding agreements, avenging murder, and making sacrifices, was due to a belief in its mysterious living power. It was thought to contain the principle of life.

The ark of the covenant.—Explain that “ark” here means a box or chest. Some pupils have thought it was a boat, no doubt confusing it with Noah’s ark. Mention that some of the other nations also had arks in connection with their religions. The ark, like so many other matters, is the subject of differences of opinion among biblical scholars. Since the description in Exodus is widely accredited to the priestly writers of about 500 B.C., it is held by many scholars that the original ark may have been a much simpler box without the figures of the cherubim, perhaps a simple box of acacia wood as it is described in Deuteronomy 10:3. It is held also that among the Hebrew tribes in Canaan there were many “arks” or “boxes of Yahweh,” in charge of priests and consulted by the people. The teacher may supplement the information given in the Pupil’s Book where it seems desirable to do so.

The tabernacle.—This is not dealt with in detail, but Solomon’s Temple is dealt with later, and Herod’s Temple is described in Unit II. The account in Exodus is thought by many to be a priestly reconstruction, thrusting back into history the developments of later centuries. It is believed that the original tabernacle of these desert wanderers was much simpler, more like the tent described in Exodus 33: 7-11.

UNIT I—SESSION III

Questions of pupils working on a map.—"How can we make the tents? I know, like wigwams." "How could we make the figures, out of wire or use match sticks?" "If the wilderness didn't have all kinds of trees and things, what was it like?" "Were there Indian tribes around there? Did they have to fight them?" (Opportunities for picture study, research, and explanations.) "Did they have campfires at night too on the desert?" (A chance for the teacher to explain that many of the Old Testament stories and songs were first told and sung around the campfire many years before being written down.) These pupils, of course, had not had the background information given in this unit.

Placing many events on one map.—Remind the pupils that the events did not all happen at the same time. The events at Mount Sinai took place hundreds of years after the time of Abraham. The people in the wilderness were different people from those we first met in the desert, but they all were of the Hebrew tribes. To show how things really were at each point in their history we should need several maps. Since the pupils are placing many events on one map, they should think of the people and objects as moving about—the shepherds moving from the desert into Canaan, then into Egypt, and then to Mount Sinai and through the wilderness to Canaan.

Scripture Possibilities

Exodus 2:3-10—story of the baby Moses. The name "Moses" may have been derived from the Hebrew term meaning "to draw out" or from an Egyptian word meaning "son" or "child." The names given in Bible times usually had a meaning and told something about the person.

Exodus 12:8, 11—the last meal in Egypt, the first passover.

Exodus 14:21—the waters of the Red Sea blown back.

Exodus 15:27—description of an oasis.

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Exodus 18:13-27—Jethro, the father of Moses' wife, gives good advice about teaching the laws and appointing judges.

*Exodus 19:18—description of Mount Sinai during a storm. Some think this mountain may have been a volcano.

*Exodus 20:3-17—the Ten Commandments.

*Exodus 24:3-8—the blood covenant with Jehovah.

*Exodus 25:10-22—description of the ark of the covenant.

*Exodus 15:1-3—Jehovah thought of as a god of war.

Some very early, interesting laws:

Exodus 21:18-19—men are held responsible for injuries to others.

Exodus 21:26-27—if a servant is injured, he is to be set free.

Exodus 21:33-22:1—laws regarding oxen and sheep.

Exodus 22:21-22—laws protecting sojourners, widows, and orphans.

Exodus 22:25-27—consideration for the poor who are in debt—not charging interest and not keeping through the night a garment given in pledge.

Exodus 23:4-5—caring for the ox or ass of the enemy.

Exodus 23:6-8—on giving justice and not taking bribes.

Exodus 23:19b—a kindly law to keep the people from killing a little goat and boiling it in milk which should have been used to feed it. It is because of this law and later teachings about it that orthodox Jews today refuse to eat milk foods and meat at the same meal, and use different dishes and utensils in preparing the two kinds of food. (The law may have had its origin in the element of taboo.)

Some of the fine laws in Exodus could surely have been used only at a later time—for example, Exodus 22:5-6. Ask how we can tell that these laws were written for the people when they became settled in Canaan and were no longer living in tents and moving about.

UNIT I—SESSION IV

SESSION IV

Purpose

To help pupils understand the way in which the Hebrews settled in Canaan, the consequent changes in their ways of living, and the influence of Baal worship on their religion; and to picture Joshua against the background of his times.

Possible Procedure

1. *Brief opening worship.*
2. *Reports and conversation on activities being carried on during the week.*
3. *Study of the Pupil's Book*—chapter 4, "Making Homes in Canaan." Places should be located on the map, and pictures may be shown of the Jordan River, the site of Jericho, farming methods, ruins of a high place, and the story of Joshua. Pupils should refer to step four on the chart.
4. *Story of Joshua and the fall of Jericho followed by a discussion of the treatment of enemies in Old Testament wars.*—This is dealt with under the topic, "Jericho and 'the ban.'"
5. *Various activities.*—Pupils may do the writing in their books, read the biblical references, and work on projects. A story about Joshua and the settlement of Canaan may be written for the Bible story book. Kadesh, Mount Nebo, and Jericho should be placed on the maps being made. The object map can have a stone for Mount Nebo and a few tiny flat-roofed homes for Canaan. These can be sketched on the picture map. An altar on a hill can be drawn to represent a "high place." The section on "Making a Map of Palestine" in the Pupil's Book should be read and plans made for that project.

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Comments and Additional Information

Period of Settlement.—From this lesson pupils should know the general route from Sinai into Canaan, the location of the Jordan River and Jericho, who Joshua was, why the Hebrews considered their wars religious battles, and what is meant by “Baal” and “high place.” Expect pupils to know only the most important places. The exact route and the exact location of Mount Nebo or Pisgah are not known. The idea of the new settled life among the Canaanites may be conveyed with a few carefully selected pictures which need not be studied in detail, since our concern is not primarily with customs. Make use of the pictures in the Pupil’s Book.

The Pupil’s Book tells about the Canaanite worship of Baals at local sanctuaries known as high places. As the name indicates, such places of worship were frequently on a hill or mountaintop; but sometimes they were situated in a valley, or even within the city limits, in places associated with the presence of deity, such as sacred trees, springs, or caves. At each high place was an altar for sacrifices. This was sometimes a mound of earth or unhewn stones, at other times a large rock-hewn altar which might be approached by steps. At the high place also were stone pillars and wooden posts carrying over the idea of sacred stones and sacred trees. There was also a laver for the ceremonial cleansing of the worshipers. Sometimes a shrine would have a building in which to house a sacred image or object, such as an ark or a golden bull—which was what the Hebrews set up in Dan and Bethel. Important sanctuaries were probably provided with a place where the sacrificial feast could be eaten. (See I Sam. 9:13, 22.) The high places of Canaan are of very early origin, some of them dating back to the Stone Age. It has been mentioned in the Pupil’s Book that many of the ceremonies

UNIT I—SESSION IV

conducted at these places were very unwholesome. It may be added here that at some of the ruins, notably those of Gezer, the unearthing of jars containing skeletons of infants is a witness to the ancient custom of the sacrificing of the first-born. There are indications also of the sexual nature of these primitive religions, in which gods of fertility were worshiped with the consequent immorality which was common at the shrines.

When the Hebrews made their homes in Canaan, there was not only the temptation to worship the Baals of the land, but it was also quite natural to take over the high places for the worship of their God, Jehovah. The danger in this was that Jehovah came to be worshiped in the unbecoming ways which were customary at the high places, a condition which was the cause of grave protests by the Hebrew prophets. It was probably in an attempt to purify the worship of Jehovah from these degrading elements that a law was later proclaimed making the altar at Jerusalem the only recognized sanctuary for that worship.

Jericho and "the ban."—Sometimes the wars of the Old Testament are a problem to children, as in the case of a child who asked, "Is this a holy picture? Why, that man is killing the other one." Most wars of the Old Testament are not dealt with in this unit, but it may be well to consider one war such as the battle of Jericho, including its unpleasant ending, to help the pupils understand the principles underlying Hebrew warfare. Bloodshed, the details of war, the horrors of the slaughter should not be dwelt upon with children. The facts concerning the destruction of a city may be mentioned and faced objectively, however, without creating morbid feelings.

Tell the dramatic story of the siege of Jericho according to the biblical account. The gates of Jericho were closed and the inhabitants preparing for battle. Joshua

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gave orders for his people to encompass the city: seven priests bearing trumpets of rams' horns were to go before the ark of the covenant; before them the armed men were to march, and in the rear, the rest of the people. In this order the Hebrews marched around the city once a day for six days. They marched quietly with no talking or shouting, the only sound being that of the trumpets. On the seventh day, however, they arose at dawn and marched around seven times; then, when the priests blew the trumpets, all the people shouted and rushed toward the city. The Bible states that the walls fell down flat. It may be that the garrison was off guard because of the days when nothing happened. At any rate, the city was completely destroyed. "And they utterly destroyed all that was in the city, both man and woman, both young and old, and ox, and sheep, and ass, with the edge of the sword," except that they spared a woman who had befriended the spies of Joshua and her family. "And they burnt the city with fire, and all that was therein; only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of Jehovah." Joshua also pronounced a curse on the city, saying that whosoever rebuilt it must do so with the death of two of his sons. Then the biblical writer comments, "So Jehovah was with Joshua." The ruins of the ancient city of Jericho have been unearthed, and they show that the city had walls thirteen feet thick and that it was destroyed by fire.

Following are some reactions of fifth-grade pupils to the Hebrew treatment of Jericho: "I don't think it was right, because God loved the other people too." "It was all right because the people were wicked." "Yes, they worshiped other gods, didn't they?" "Didn't anyone go to tell them of their sins and warn them they would be destroyed if they didn't do better?" "They could have taught them, and then if they were still

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wicked it would have been all right to kill them." "It must have been all right to take the city or God wouldn't have let them." "God didn't tell them not to kill the people, so it must have been all right." "They didn't need to burn the homes." "But didn't they have the ark at this time and the laws? Hadn't Moses been up in the mountain and come down with the Ten Commandments? Well, doesn't one of the Ten Commandments say, 'Thou shalt not kill'? And these people went with the ark before them to kill the people."

In discussing the story ask the pupils how God would like to have people feel toward others. What did Jesus teach? Pupils will suggest peace, unselfishness, kindness to one another, the Golden Rule. Remind the pupils that the Hebrews we are studying lived hundreds of years before Jesus and long before the prophets. Their customs of aggressive warfare and cruel methods of dealing with enemies were much the same as those of other nations of that day. To be fair, we must judge them by the standards of their time, not by Christian standards. These people of long ago thought of Jehovah as a God of battle who would lead his tribes in the conquest of other tribes. We do not need to suppose, however, that God has ever wanted people to engage in acts of cruelty, either then or now, which would be inconsistent with the spirit of Christ. It is true, of course, that in the present day, when higher ideals are known, many ruthless acts of conquest continue.

The principles of Hebrew warfare should be seen against the thought processes and religious beliefs of the time. These people of long ago wanted Canaan and felt that Jehovah wanted them to have it. They believed that the people of the land were not only in their way but opposed to Jehovah, for they worshiped other gods. At this time there was no missionary spirit, due partly to the fact that each nation was thought to have

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its own gods anyway. In fighting a city then, the Hebrews sought to remove its opposition to Jehovah by giving it over to Jehovah as his possession and for his use. Anything thus considered as Jehovah's special possession is referred to in the Bible as a "devoted" thing. In capturing a city, all the precious metals and treasures could be devoted to Jehovah by being set apart in the sanctuary. This could not be done with the people and other living things, however; the only way they could be given over to Jehovah was by being destroyed. So sometimes whole cities were devoted, that is, given to Jehovah by being destroyed; and such wars thought to be conducted under the leadership of Jehovah, were considered religious wars. We have to put ourselves back into the time of these people and realize that learning about God as a God of love for all nations and achieving a missionary spirit came about only gradually through hundreds of years. We have to face the fact too that even today this understanding of God and this attitude toward other nations have been attained by a comparatively small proportion of the earth's peoples.

Scripture Possibilities

Numbers 10:35-36—The Song of the Ark. This is a very ancient bit of poetry, sung when the ark was taken into battle and when it was returned after a victory.

Numbers 21:16-18—The Song of the Well. Ask why these people would feel like singing to the well, and emphasize the importance of wells and springs to the people of Palestine.

The book of Numbers tells about the journeys in the wilderness and several numberings of the people. The Jewish people call this book "In the Wilderness."

Deuteronomy 8:7-10—a description of Canaan.

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- *Deuteronomy 31:6-8—Moses tells Joshua to be of good courage.
- *Joshua 1:9—Jehovah speaks to Joshua.
- *Joshua 6—the fall of Jericho.
- *Joshua 24:14-15—a part of Joshua's farewell address, urging the people to be true to Jehovah.
- *Judges 2:11-13—the Hebrews worshipping Baal.
- Judges 17:5. Some Hebrews worshiped household gods as well as Jehovah. "Ephod" here means an image used in telling the future or in making decisions. The teraphim were images of household gods in human form.

SESSION V

Purpose

To acquaint pupils with the chief work of the three great Hebrew kings, dealing with the forming of a kingdom, Jerusalem becoming the political and religious capital, and the building of the Temple; and to help pupils appreciate the noble qualities in David which endeared him to the people.

Possible Procedure

1. *Conversation regarding anything new brought in, outside reading, and activities.*
2. *Reading in the Pupil's Book*—chapter 5, "A Kingdom in Canaan." Use pictures of Jerusalem and of Solomon's Temple and its furnishings, if such are available, and refer to the illustrations in the Pupil's Book. With the aid of pictures tell or review some incidents in the life of David, such as the sparing of Saul's life or his kindness to Jonathan's lame son. Places should be located on the maps and the fifth step of the chart referred to.
3. *Study of some Bible references.*—Take up especially those portraying noble living and those which help show the development in the idea of God.

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4. *Other activities.*—Pupils may do the written work in their books or carry forward various projects. Stories about Samuel, Saul, David, or Solomon may be read and written up by different pupils for the Bible story book. Jerusalem should be labeled on the large map of Bible countries and the map of Palestine. On the picture map, its location on a hill may be indicated.

If time permits, it will be well to discuss and work on the last three verses of the song "For Man's Unceasing Quest for God." These verses will mean more in the light of the last half of the course, but may be dealt with briefly at this time. The entire song can then be referred to and used throughout the remainder of the course.

5. *Closing worship.*

Comments and Additional Information

Amount of Material.—It does not seem so strange to deal with Saul, David, and Solomon in one lesson if the purpose is recognized. We are not concerned here with the life story of each man, but rather with the part they play in the history of the nation. We are studying the history of the Hebrews as a whole rather than the biographies of its heroes, and we are tracing through the history some of the most important religious and ethical developments.

There are so many dozens of stories that if they were all dealt with, the children would be apt to lose the main outline and the trend of history in the mass of details. On the other hand, if a great amount of material is handled in too summary a manner it is apt to lack the concreteness and vividness which are necessary for understanding and retention. The reading of biblical references and Bible story books by the pupils and the telling of some of the finest stories by the teacher can richly supplement the Pupil's Book. From time to

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time also, special assignments may be given to individual pupils to look up stories and tell them to the class.

From this lesson the pupils should understand that a kingdom was formed under Saul, that Jerusalem was made the capital by David, and that the Temple housing the sacred ark was built under the direction of Solomon. They should have an understanding of the location of Jerusalem and the general plan of Solomon's Temple with its altar and Holy of Holies. The importance of this and succeeding Temples and of Temple worship is brought out as the course proceeds.

Site of Jerusalem.—The maps of the city in the books by Browne and Barton are helpful. David's stronghold was a small, rather V-shaped city on the hill Ophel, with valleys on both sides of the V and high country to the north. The valleys—Tyropeon and Kidron—were much deeper then than they are today. Solomon built his Temple north of this City of David. Settlement on the western hill of Jerusalem may also have begun during the reign of David or before, but it seems probable that Solomon was the king who extended the city walls to enclose this area. So the city grew until it was bounded on the south and west by the Valley of Hinnom, its eastern boundary continuing to be the Kidron Valley. The modern boundaries are more to the north.

Bands of prophets.—Prophets are referred to for the first time in this session, the reference being to the band of prophets whom Saul joined. Though the prophetic element goes back to Moses, the history of prophecy as a movement is usually considered to begin at this time or a little earlier.

Scripture Possibilities

I Samuel 9:1-10:8—Saul anointed by Samuel to be king. Notice the references to customs and conditions of the time: consulting the seer, maidens going to draw water,

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the sacrifice and meal at the high place, communing upon the housetop, anointing with oil, and the band of prophets with musical instruments of the time.

I Samuel 10:9-11—Saul with the band of prophets.

Stories about David:

*I Samuel 16:1-13—David anointed to be king.

*I Samuel 16:14-23—David plays the harp before Saul.

*I Samuel 17—a long story about David and Goliath.

I Samuel 18:6-9—the song of the women honoring David, and Saul's jealousy.

I Samuel 24—David spares Saul's life at En-gedi cave. Notice what Saul says to David in verse 17: "Thou hast rendered unto me good, whereas I have rendered unto thee evil." To be merciful to one's enemies was very unusual in those days. Ask: Of what teaching of Jesus does David's action remind us?

*I Samuel 26:6-25—David spares Saul's life at Ziph.

II Samuel 5:4-5—the age of King David and the length of his reign.

I Chronicles 11:4-9—Jerusalem captured. Notice King David's Jerusalem is also called "Zion" and the "City of David."

*II Samuel 6:1-15—bringing the ark to Jerusalem with music. Verse 7 expresses an early conception of Jehovah as a God who was easily angered and vengeful. The story is also found in I Chronicles 13:6-10.

II Samuel 6:17-18—the ark placed in the tent in Jerusalem and sacrifices offered.

II Samuel 9—David's kindness to Jonathan's lame son.

II Samuel 23:13-17—David considers the water too sacred to drink for which his soldiers had risked their lives. This is also found in I Chronicles 11:15-19.

Stories about Solomon:

*I Kings 3:4-15—Solomon prays for wisdom.

*I Kings 4:20-34—Solomon's power, wealth, and wisdom.

I Kings 5; 6; 7—the building of the Temple.

*I Kings 8:1-11—the ark brought to the Temple and put

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under the two cherubim. Some think that up to this time the ark may have been a plain chest without cherubim.

*I Kings 8:22-30—a part of Solomon's prayer of dedication of the Temple.

I Kings 10:1-10—the queen of Sheba visits Solomon. Sheba was a country in southwestern Arabia. Ask: What interesting customs do you notice in these verses?

I Kings 10:18-20—a description of the throne of Solomon.

I Kings 10:22—a fleet of ships that may have traded in India or Africa. Ask: What did they bring back that makes us think they traded in those countries?

I Kings 11:3-8—Solomon's wives from foreign countries bring in the worship of many foreign gods.

I Kings 11:28-36—Ahijah prophesies with a mantle that the kingdom will be divided.

SESSION VI

Purpose

To acquaint pupils with some of the facts concerning the division of the kingdom and the conditions of the Northern Kingdom, and thus to enable them to appreciate against this background the courage of the prophets with their convictions of God's righteousness and love.

Possible Procedure

1. *Reports on projects undertaken at home and review of the main steps of the history up to this point.*

2. *Reading in the Pupil's Book*—chapter 6, "The Kingdom Divided and the Story of the Northern Part." Use pictures and models of a one-room house and of a wealthy oriental home, pictures of the market place, weights and measures, and any other material which will make the story clearer. Places should be located on the maps. The chart in the Pupil's Book now be-

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comes more complicated, for there are two lines to follow instead of one. Pupils should understand the way the next step of the chart becomes divided and also the whole upper row of steps.

3. *Study of biblical references.*—Consult list of "Scripture Possibilities," selecting especially those showing ideas no longer held and those showing what it meant to be a real prophet.

4. *Various activities.*—The written work in the Pupil's Book should be done, either in class or at some other time. The references from Amos and Hosea may be left for the following session. Project work should be carried forward.

If a large map of Palestine is being made, have pupils draw on it the borders of Israel and Judah when the kingdom was first divided into these two parts. On the map pupils should place Bethel, the location of the northern shrine most important for our history; and Samaria, which was made the capital of the Northern Kingdom; and Tekoa, a stony barren place ten miles south of Jerusalem. Call to their attention that Amos went about twenty miles from Tekoa to Bethel to preach. On the large map of Bible countries pupils should locate and mark Assyria, the country which put an end to the Northern Kingdom.

Have pupils read the section "Some Things to Do" in their books and consider which of those activities they would like to carry out.

5. *Worship.* (Or the session may be opened with prayer.)

Comments and Additional Information

The prophets.—Sessions VI and VII deal with the materials of chapter 6 of the Pupil's Book. This is necessary because with the divided kingdom the material becomes more complicated. It is also necessary, for our

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purpose, to emphasize the prophets. The prophets can be made meaningful to children if presented simply enough, and they are very important because their teachings about religion and conduct are the highest known before Jesus. The prophets were messengers or spokesmen of God because they were men of prayer, of moral and religious insight, and also because they were keenly observant of conditions about them. Their main purpose was not to foretell the future, but to turn the people to Jehovah and his righteousness. That they often warned the people of the future was due to their ability to see the inevitable consequences of the sins of the people in view of their relationships with other countries. For this they had to be men of spiritual vision to whose sensitive minds God could reveal his truth.

It is difficult for children to make fine distinctions between the prophets. Amos has been selected for special consideration because he is a little easier for the pupils to study, and through him they learn certain social and ethical teachings which were proclaimed by other prophets also. Isaiah and Jeremiah, to be really understood, have to be seen against a changing political background too complex for the children to grasp, though an attempt is made in chapter 8 to convey the chief contributions of Jeremiah.

In teaching about the prophets, especially Amos, care must be taken not to place too much emphasis on class distinctions—richness and poorness—giving the impression that the rich are all bad and the poor all good or vice versa. We are not attempting to make the children into socialists or capitalists or forcing them to decide on any political or economic policies. For such convictions years of experience and study are necessary, but it is not too early for them to start thinking about standards of personal and social living. With reference

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to the prophets, our aim is to present the great fundamental life principles which are the heart of religion and on which the Kingdom of God is founded: love for God and love for one's fellow men, that faith in God involves love for God's people, and that likewise our love for people rests back in a faith that through the universe there rules a God of love and righteousness who cares for us all.

Two kingdoms.—Let the pupils outline roughly the boundaries of the kingdoms as they were just after the division took place. Help them see the differences between the two little kingdoms—how Judah was much more secluded, off the main roads of travel; and how Israel was larger, with more fertile land, and included most of the tribes. Do not bother the pupils with the complicated history of the two kingdoms, the lists of kings, and the changing boundaries. For our purpose it is enough for them to understand that the kingdom was divided and that in time the northern part was conquered by the Assyrians, and to know what is meant by “prophet” and what the prophets taught the people. In Session VII one representative prophet is studied more carefully.

Scripture Possibilities

- *I Kings 12:1-20—the kingdom divided because Rehoboam would not lower the taxes and relieve the people.
- *I Kings 12:26-29—Jeroboam of the Northern Kingdom makes calves of gold at Bethel and Dan.
- *I Kings 16:24—Samaria built on a hill as capital city.
- I Kings 22:1-18, 26-28—Micaiah prophesies differently from four hundred false prophets and is put into prison because he tells the king he will lose in battle. He is a true prophet, a spokesman of Jehovah, saying, “As Jehovah liveth, what Jehovah saith unto me, that will I speak.”
- II Kings 5:1-19—the prophet Elisha is the means of heal-

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ing an army captain from Syria. In verse 17, the Syrian, Naaman, asks permission to take back with him two mules' burdens of earth so that he can offer sacrifices to Jehovah in his own country. Naaman shared an idea common at the time—that Jehovah was the god of Palestine and could be worshiped only on that soil. Each country was thought to have its own god or gods.

II Kings 6:21-23—Elisha advises the king to feed his captives and send them home, another of the rare instances when enemies were dealt with kindly.

II Kings 14:23-29—the reign of Jeroboam II. Under him Israel became a large and prosperous nation. During his reign Amos preached.

II Kings 17:5-18—Samaria conquered by Assyria. This tells again many of the things people had done which were wrong.

II Kings 17:24-33—an interesting story about the people who were brought into Israel to take the place of those carried into captivity. They thought they should learn "the law of the god of the land," Jehovah, so that they could get along better, but at the same time they served the gods of the countries from which they had come. This helps explain why in later years the Jews would have no dealings with these people who were called "Samaritans."

SESSION VII

Purpose

To guide pupils in discovering what the prophets, and Amos in particular, taught about the character of God and living in accordance with one's religion; and to help the pupils consider what there is in the messages of these men which is important for us today.

Possible Procedure

1. *Conversation and reports of pupils on home projects.*

2. *Reading or telling of the story about Amos*—on pages 117 to 124. This shows what we should have seen in Israel could we have visited as the boy in the story did. It should also help those who want to make a frieze or dramatization concerning the teaching of Amos.

Where fictitious characters have been introduced, it is only for the purpose of better acquainting the pupils with actual conditions by helping them see vividly through the eyes of a boy their age. Amos, on the other hand, being an historical character, is introduced in connection with his teachings and known facts regarding him; imaginary incidents concerning him are avoided as much as possible. Pupils should understand that Kohath in the story is an imaginary character, representing any boy who might have been visiting in Bethel. The ending, which says we can imagine that Kohath may have become a prophet too when he grew up, was suggested by pupils who were disappointed in the way the story had previously ended and who said that they wanted Kohath to grow up to be a prophet too!

It should be clear to the pupils that if ever a boy from Judah went to visit an uncle in Bethel and saw what our story tells and heard what Amos preached he would not quickly forget the experience; and when such a boy became a man and saw that Israel was really conquered and the people carried away captives, just as Amos had said they would be, he would know beyond a doubt that Amos was wiser than those who jeered at him. Moreover, surely any boy who had heard Amos, as Kohath in the story, would have been stronger all his life, more able to stand for the right even when people laughed and made fun, for he had known a man who had courage to stand alone for the truth, knowing that God was with him. These points can be brought out in conversation.

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3. *Reading some references from Amos and Hosea.*—Consult list of "Scripture Possibilities." Writing in the Pupil's Book concerning these should be completed.

4. *Study in Pupil's Book*—section "Living Our Religion." Pupils may do the suggested drawing.

5. *Special activities.*—The time element is important in determining what will be done. Pupils may continue work on the maps, frieze, file, classbook, or other projects which are under way. Different pupils can accept assignments to write about Elijah, Micaiah, Amos, or Hosea for the Bible story book. Work may be started on houses, a frieze or dramatization about Amos, or a poster on the prophets, if any of these are to be undertaken.

6. *Worship.*—Use a brief story of a prophet of recent times or someone inspired by the Bible to fight a great wrong. Suggestions: For the fight against slavery, "How Beecher Conquered His Audience," by Henry Ward Beecher, in *Adventures and Achievements*, "The Children's Hour," Volume VIII (Boston: Houghton Mifflin Company, 1929). For the fight against child labor, "Lord Shaftesbury," page 47 in *Saints and Rebels*, by Eloise Lownsbery (New York: Longmans, Green & Co., 1937).

Comments on the Session

Writing about Amos.—This outline placed on the blackboard may help the pupils:

1. Where Amos was from and the kind of work he did.
2. Where he went to preach.
3. What things were wrong in Israel.
 - a) False weights in trading.
 - b) Injustice in the courts.
 - c) How the wealthy lived.
 - d) How the people worshiped.
4. What Amos taught the people.

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- a) Righteousness more important than sacrifices.
 - b) What would happen to them if they did not do better.
5. His trouble with the high priest.
6. The writing of his message.

Scripture Possibilities

Amos 5:7-8. Pleiades and Orion are groups of stars mentioned in the Bible several times. Suggest to the pupils that their parents may be able to point them out some starlit night. Ask: If the people are to seek "him that maketh the Pleiades and Orion," whom are they to seek? See the end of the verse.

Amos 5:14-15—what the people should do.

Amos 5:21-23. God says here, through Amos, that he doesn't enjoy the animal sacrifices that are given and the religious music made in his honor. Raise the question: Why not?

*Amos 5:24—what God wants most.

*Amos 6:4-6—a description of the idle, extravagant life of some of the people.

*Amos 7:11—Amos tells what will happen to Jeroboam the king, and to Israel.

Amos 7:12-15—the conversation between Amaziah the priest and Amos.

Amos 8:4-6—a picture of more wrong. Some people were even eager for the Sabbath and religious festivals to be over so they could trade again and make money in dishonest ways.

Hosea 4:1-2—what Hosea was preaching against.

*Hosea 6:6—what God desires more than sacrifices.

SESSION VIII

Purpose

To acquaint pupils with the work of the prophet Isaiah of the Southern Kingdom and also with some of the finest laws of the Bible regarding the application of religion to everyday affairs.

Possible Procedure

1. *Opening the session.*—There may be a consideration of our problems of today in living our religion, as suggested by the drawings pupils made on this subject or by pictures brought in for the poster or by conditions of school, play, or community. Pupils must be led to realize that religion if it is genuine affects all that we do every day, and in this we need God's help. Let the conversation lead to prayer about these matters.

Following worship, there may be reports on activities, making this an opportunity for review.

2. *Reading of the Pupil's Book*—chapter 7, "The Story of the Southern Kingdom—The Finding of the Law Book." Pupils should turn to their chart and be able to explain the first step about the Southern Kingdom.

3. *Study of some biblical references*—especially some of the fine Deuteronomic laws. See page 34 in the Pupil's Book and page 95 in this book. Use pictures and explanations to make these laws clear. A model of the mill helps make clear the law against taking even the upper stone in pledge.

4. *Other activities.*—As usual, there is written work to be done in the Pupil's Book either during or outside class time. A story about Isaiah or King Josiah may be written for inclusion in the Bible story book. Work on all projects should go forward.

Comments and Additional Information

The laws of Deuteronomy.—In this session reference is made to the lawbook discovered in 621 B.C. in the reign of Josiah and the consequent reforms and renewed allegiance to Jehovah. It is held by scholars that this lawbook was the Deuteronomic Code, thought to be a later development than the early laws of Exodus. It has been suggested that it may have been compiled

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by Isaiah and his students some years previously. However that may be, Deuteronomy does strongly reflect the prophetic element. Its laws give definite modes of expression for the principles of right living and the teachings about God's goodness and love set forth by the prophets. In the laws selected for study, pupils are helped in seeing the relation between religion and conduct, and how the ideals of the prophets found expression in rules of thoughtfulness, kindness, honesty, and gratitude in daily living.

A law of far-reaching consequence was the one requiring that all offerings be made in one place (Deut. 12). This resulted in the centralization of worship in Jerusalem and the making of the Temple altar the only legitimate place for offering sacrifices.

Scripture Possibilities

- *Isaiah 1:16-17—what Isaiah taught the people to do.
- *Isaiah 32:16-18—Isaiah's expectation of an ideal kingdom which would someday exist.
- *Micah 6:8. This is considered one of the best definitions of religion in the Old Testament. Micah was a prophet in Judah contemporary with Isaiah.
- II Kings 18:33-35—messengers from the Assyrian king claim the weakness of the gods of different countries to deliver the people from the Assyrians. It was thought that the gods of each country led the people in battle and that the country would win which had the greatest god.
- *II Kings 21:1-6—the rule of the wicked Manasseh.
- *II Kings 22:1-13—the rule of good king Josiah and the finding of the lawbook.
- *II Kings 23:1-3—a new covenant made with Jehovah, following which the laws were carried out.

Some of the laws which were found and read to the people:

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Deuteronomy 12:13-14—the law of one altar.

Deuteronomy 16:21-22—the wooden post (Asherah) and stone pillar used in the worship of Canaanite Baals were not to be used at the altar of Jehovah.

Deuteronomy 19:4-13—cities of refuge.

Deuteronomy 19:21—punishment to equal the crime. This was an improvement over the primitive lawless spirit of revenge in which retaliation was often more severe than the original crime. Here was an attempt at justice. For the higher teachings of Jesus in this regard see Matthew 5:38-42.

*Deuteronomy 22:8—law requiring battlement (protective wall) on the roof.

*Deuteronomy 24:6, 11-13—that which is necessary to life or health may not be taken as pledge for payment of a debt. (Verse 6 only in Pupil's Book.)

*Deuteronomy 24:19-22—leaving the gleanings of the field for the needy.

*Deuteronomy 25:4—the ox not to be muzzled when he treads out the grain.

*Deuteronomy 25:13-15—perfect weights to be used.

Deuteronomy 26:1-11—offering of first fruits.

SESSION IX

Purpose

To acquaint pupils with the character and activities of Jeremiah against the background of his time and to consider how his teachings about worship and religious living have meaning for us.

Possible Procedure

1. *Conversation on home projects and other activities.*

2. *Reading of the Pupil's Book—chapter 8, "A Prophet Who Acted Out His Sermons."* Carefully selected pictures illustrating incidents about Jeremiah will add interest and emphasis. The step on the chart concerning Jeremiah should be studied.

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3. *Reading some references in the book of Jeremiah.*—Consult the list of "Scripture Possibilities." The pupils may do the writing called for in their books, page 36.

4. *Discussion on Jeremiah's teachings about the laws of God.*—Consider: Does it make a difference to us if the rules of the school are written "on the heart"? What difference does it make if citizens write the laws of their country "on their hearts"? Why would our country need fewer written laws if all people honored in their hearts the commandments of God?

5. *Various activities.*—Besides doing the work in the Pupil's Book, the special projects should be continued. Stories of Jeremiah may be prepared or assigned to be written up for the Bible notebooks, files, or Bible story book. The new Babylonian Empire should be located on the maps and the route indicated which the Hebrew exiles may have taken into Babylonia. Ask pupils whether they think the exiles went directly across the desert—about eight hundred miles—or followed the roads around through the better country north of the desert. Would the shortest route be the easiest? Pupils should recall the route of the Hebrew shepherds going into Canaan at the time of Abraham.

6. *Worship.*—In the period of worship plan to use if possible a story of someone who had the laws of God written within and who lived accordingly. A suggestion is the story "Should He Steal?" on page 33 of *Seventy-five Stories for the Worship Hour*, by Margaret W. Eggleston.

Comments and Additional Information

The ark of the covenant.—Pupils sometimes ask what became of the ark of the covenant. It is usually thought to have disappeared from history at this time, perhaps being destroyed or carried away by the armies of Nebu-

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chadrezzar. There is a possibility, however, that it might have been removed from the Temple earlier, in 930 B.C., when the treasures of the Temple were taken by the soldiers of Shishak, the Egyptian ruler (I Kings 14:25-26). No one really knows what became of the ark of the covenant of Solomon's Temple. Some think it may have been placed in the underground caves of the city for safekeeping, and there is an old tradition that it was carried to the mountains across the Jordan by Jeremiah. After the Exile, the Jews had a new Temple with an altar and Holy of Holies, but no sacred ark.

The new Babylonian Empire.—This was formed when the Medes of the north and the Chaldeans of eastern Arabia conquered the Assyrian Empire. By agreement, the Medes took the northern part of the empire, and the Chaldeans the Fertile Crescent. The Chaldeans defeated the Egyptians in the battle of Carchemish in 605 B.C. and so drove Egyptian power from Asia. Then Judah, which had been paying tribute to Egypt, began to pay tribute to Nebuchadrezzar. Jehoiakim, king of Judah, foolishly rebelled against Nebuchadrezzar in spite of the warnings of Jeremiah. This resulted in the conquest of Judah by the Babylonian armies, the destruction of Jerusalem, and the exile of the captives in Babylonia.

Scripture Possibilities

*Jeremiah 3:16—a future time when the ark of the covenant would not be necessary.

Jeremiah 7:1-15—the sermon at the Temple. Raise the questions: What did Jeremiah want the people to do? Verses 5-6. What things were the people doing that were wrong? Verses 8-9. What did Jeremiah say would happen to Judah because of the wickedness of the people? Verses 14-15.

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Jeremiah 26:8-16. These verses, though coming much later, tell what happened to Jeremiah after the sermon. Jeremiah 9:23-24—in what men shall glory and in what Jehovah takes delight.

Jeremiah 19:1, 2, 10, 11—Jeremiah gives an object lesson with a piece of pottery.

*Jeremiah 22:3—what Jehovah wanted the people to do.

*Jeremiah 22:13-17—what Jeremiah said to the king about his palace.

Jeremiah 24:7—the people in the future will turn to Jehovah with their whole heart.

Jeremiah 27:1, 2, 11, 12—Jeremiah again acts out his message. He does not want Judah to ally with other countries against Babylon. It is best for the people to bring their “neck under the yoke of the king of Babylon.”

Jeremiah 28:10-14—a false prophet, Hananiah, breaks the wooden yoke, but Jeremiah comes back with an even stronger message.

*Jeremiah 31:31-34—a new covenant to be made and the laws to be written in the people’s hearts.

Jeremiah 35:15—what the prophets were sent to teach.

*II Kings 24:10-17—the first Babylonian captivity.

*II Kings 25:8-12—the second Babylonian captivity, the Temple and homes burned, and the walls broken down.

*II Kings 25:13-15—the treasures of the Temple taken to Babylon.

SESSION X

Purpose

To acquaint pupils with some facts concerning the Exile and the events of the return from the Exile, and in this to enable them to understand better the Jewish people—their dispersion into many countries, the emphasis placed on the Law, and the development of synagogues.

Possible Procedure

1. *Conversation.*—Since this lesson has the possibilities of deepening the pupils' understanding and appreciation of the Jewish people, it may be well to direct the opening conversation to questions concerning the present which the story of the past helps to answer. The pupils may know some Jewish people, but often children do not connect Jews of today with the Hebrews of the Old Testament. Tell the pupils that the story of the Hebrews which they have been studying now becomes specifically the story of the Jews. The question arises as to why this is. This is something to keep in mind as the chapter in the Pupil's Book is studied. There is also the question: Why do Jews now worship in synagogues, although in the time of which we have been studying, the Temple was the only recognized place of worship? Pupils may have read or heard of Jews in different countries—Germany, Italy, France, England, the United States, and other places. There is the question: Why did so many of the Jews leave Judah and become scattered over the world? Suggest that today's chapter in the Pupil's Book be read with these questions in mind.

2. *Reading of the Pupil's Book*—chapter 9, "In Babylonia and Back in Palestine Again." Use whatever appropriate pictures are available to clarify the content—pictures of the exiles in Babylonia, of the rebuilding of the Temple and walls of the city; and pictures of priests, Levites, and Temple worship, showing the important place given the priestly element. A miniature Pentateuch scroll may be shown to give an idea of the Torah as used in synagogues today. It should be made clear how the Jews, away from their Temple, could not offer sacrifices; they could only meet together to study the writings which had been preserved, to listen to the prophets, to pray, and to chant some of the psalms which

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were then in use. As time went on, especially after the Exile, the study of the Law and adherence to it came to be of prime importance in Judaism, and buildings providing for such study and worship came to be customary. With the Exile there first arose the need which led—then or later—to the building of synagogues.

Have pupils turn to their chart for consideration of the next two steps on it and to see how it shows the story of the Hebrews becoming the story of the Jews. Pupils can understand the Jews of today and appreciate their contributions more when they know that the Jews are descendants of the Hebrews. Point out that whereas the northern Hebrew tribes mingled with the Assyrians, the story of the southern tribe, Judah, continues to the present. Jews are scattered in practically all countries of the world today. In this session pupils see how the Jews were beginning to be scattered in different countries hundreds of years before Jesus. On a map pupils should see that at the time of the Exile there were Jews in Babylonia, Palestine, and Egypt. Had it not been for the religion and group loyalty of these people, the Exile would have been the end of their story.

On the map pupils can also locate Persia (now Iran) and notice how large the Persian Empire was when Persia had conquered Babylonia, Egypt, and Asia Minor. Ask what route the Exiles probably took going back to Jerusalem.

Pupils may answer the questions in their books, page 39, and be helped in checking their work. Correct answers are: 1. No. 2. Yes. 3. Yes. 4. Yes. 5. Yes. 6. No. 7. No. 8. No.

3. *Study of some biblical references.*—Use especially the suggestions given in the Pupil's Book. Consult also the list of "Scripture Possibilities" for this session.

4. *Special activities.*—Work should be continued on all projects which have been started.

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If there is to be a program or exhibit in connection with this unit, plans should be under way. Consult list of "Pupil Activities" for this unit.

5. *Worship.*

Comments and Additional Information

Regarding chapters 9 and 10 of the Pupil's Book. In some instances it may be best for the teacher to summarize the content of chapters 9 and 10 of this unit on the Hebrews while also referring the pupils to the maps and chart. In this way pupils will have a sense of completing the story without a detailed study of these chapters. Where the straight historical facts involved may prove beyond the maturity or interest of the pupils, a simpler summary as suggested can be given without much loss, since the most important contributions of the Hebrews to us have been dealt with in the previous chapters, and these two serve chiefly to round out the story and bring it up to New Testament times. Many pupils can study the chapters for themselves outside of class.

Babylon.—Remind the children that Babylonia has already been mentioned as a very ancient center of civilization. The people of this country in early times invented a system of writing, studied the motions of the stars, wove fine cloth, and had an elaborate system of laws. They built high terraced towers to their gods, Marduk and others. Babylon itself was a thickly populated city with houses three or four stories high, and it was surrounded by two walls and two large trenches. It is said that four chariots could ride abreast on top of the wall. There were libraries at which people could study art, law, mathematics, and what was then known of science. The books of course were not like ours; they were clay tablets and sometimes papyrus rolls. Thousands of clay tablets have been discovered in the

ruins of ancient Babylon and other cities. The Hanging Gardens of Babylon were considered one of the seven wonders of the ancient world. These were terraced gardens of palms, ferns, and flowers.

Prophets of the Exile.—These men deserve a great deal of credit for keeping alive the religious beliefs and patriotic spirit of the people, so that they did not become assimilated by the Babylonians as the inhabitants of the Northern Kingdom were by the Assyrians.

A priest, Ezekiel, was carried into exile at the time of the first captivity, and while in Babylonia was called to be a prophet to his people. He taught, as former prophets did, that the good life is necessary; but he particularly emphasized that each man is responsible for his own conduct and must answer for his own deeds. He urged the people to look forward to a time when they would return to Jerusalem, the city would be rebuilt, and there would be a good and righteous kingdom ruled over by a prince of David's line. Ezekiel taught them to be true to Jehovah by keeping all of his commandments, obeying all of the ceremonial laws, observing the feasts, and honoring the Sabbath.

Another great prophet of the Exile, known as the prophet of consolation or comfort, taught that Jerusalem would be restored and the Jews would have a happy and useful future. He is sometimes called Deutero-Isaiah because his message is included in the book of Isaiah, chapters 40 to 55. He showed the people that their sufferings were not simply punishment for their sins, but were a discipline which would train them to be of greater service in the world. They were to be a servant among the nations, leading all peoples to the worship of Jehovah. The prophet was an absolute monotheist, teaching that Jehovah is Creator of the universe and that all idolatry is futile.

Daniel and Esther.—These are stories of Jewish cap-

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tives, but were probably written many years later.

Synagogues and the Law.—The idea of meeting to worship and to study the sacred writings originated during the Exile, when the Jews were far removed from their Temple and could not, therefore, offer sacrifices. It is not known exactly when buildings called "synagogues" began to be constructed, but this development was probably not later than the last century of the Persian period (430-330 B.C.) and perhaps earlier than that.

By 400 B.C. the Pentateuch, which consists of the first five books of the Bible, was almost in its present form. (The compilation of the Pentateuch has already been discussed on pages 68-69.) The public reading and interpreting of the Torah (Law) scroll—that is, the Pentateuch—in the synagogue may date only from the Maccabean period. The Torah scroll, written in Hebrew, was used in synagogues at the time of Jesus and is used in all synagogues today. The large scrolls, with their elaborate coverings of velvet or silk decorated with religious symbols and crowns of bells, are kept in a special case or cupboard in front of the synagogue called the "ark." Just as the tablets of stone were in the ark of the Temple, so now the complete scroll of Law is in the ark of the synagogue, though the synagogue arks, of course, are very different in shape and design from the ark of the covenant. The Torah is the most sacred part of the Bible to the Jews, partly because of the old belief that every word of it was given by Moses. As has been previously stated, many Jews and Christians still hold this view; but many devout scholars, in a thoroughly constructive way, have been able to separate several strands of writing woven together into the Pentateuch, and in doing so have been able to throw light on the whole course of Hebrew religious development.

According to the latter point of view, it was during

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the Exile that the earlier law codes were edited and revised. One of the law codes which many scholars believe was written by the priests during the Exile is called "The Law of Holiness" and is found in Leviticus, chapters 17 to 26.

Priests, Levites, scribes.—These became increasingly important as the Temple sacrifices and ceremonies became more elaborate. The priests wore the garments of their office and offered the sacrifices of the people on the great altar. They had to know all the rules about burnt offerings, peace offerings, sin offerings, and trespass offerings, and how animals were to be prepared for sacrifice. The Levites had charge of keeping the Temple clean and caring for the vessels, spoons, and prongs used at the altar. The scribes were teachers and lawyers who taught the Law and interpreted it; that is, they explained the meaning of the Law (especially the moral law) and how it should be applied in various circumstances.

Above all priests and teachers stood the high priest, who was practically ruler of the city as well as the Temple. He was anointed like a king and wore a crown and a purple robe. He alone dared enter the Holy of Holies, and this only once a year.

The office of priest became limited to members of the family of Aaron of the tribe of Levi, and the positions were handed down in the family. So also the office of high priest was handed down from father to son. There was a danger that the priests would become too much interested in power and wealth and that they would put their thought on forms and ceremonies instead of righteousness and goodness. After a time this was just what happened.

The temple at Gerizim.—Another temple was built also, which is not important for us except that it helps us understand the teachings of Jesus. We recall that

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when the northern tribes were carried away captive, other people were brought into the land and married among the remaining Hebrews. These people, called "Samaritans," worshiped Jehovah, but there was also much idol worship among them. Because of this and because of the foreign ancestry of the Samaritans, the Jews from Babylonia would not let them help rebuild the walls of Jerusalem and would not deal with them. Other disagreements followed, so that finally the Samaritans built a temple of their own at Mount Gerizim, which was later destroyed by John Hyrcanus. There are a few Samaritans living in Nablus to this day.

Scripture Possibilities

- *Psalm 137:1-6—a song of the exiles in Babylonia.
- Ezekiel 18:20; 34:25-28—some words of the prophet Ezekiel.
- Isaiah 40:1-2; 43:10-11; 48:20—some words of the prophet of consolation.
- *Ezra 1:1-4—the Persian king gives the exiles permission to return to Jerusalem.
- *Ezra 3:10-13—the foundations of a new Temple laid.
- *Nehemiah 2 and 4—Nehemiah's story of the building of the walls. (4:15-23 only referred to in Pupil's Book.)
- *Psalm 126:1-3—a song of joy for the rebuilt city.
- *Nehemiah 8:1-12—Ezra reads the law to the people.

Some laws Ezra probably read to the people:

- *Leviticus 19:9-18—some of the finest laws in the Old Testament.
- Leviticus 24:19-21—a law which sought to give just punishment. This is also in Exodus and in Deuteronomy 19:21. The law, "As he hath done, so shall it be done to him," may be compared with the Golden Rule taught by Jesus.
- *Leviticus 23:3—the Sabbath rest.
- Leviticus 25:1-7—not only were people to rest every seventh day (on the Sabbath), but the land was to have a rest every seventh year (the sabbatical year).

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Leviticus 25:45-46—regarding slaves. Former laws told about the treatment of Hebrew slaves and how they were to be released in the seventh year. These later laws said Hebrews were not to be made slaves at all, but could be hired servants until the year of jubilee. People of other nations could be made slaves. A question for consideration is: If the people of this time could have had the teachings of Jesus, how might they have changed this law?

Leviticus 19:35-36. Again the people were told to use just weights on the scales. Weights dug up in ancient ruins show how necessary this law was. Many of the weights which have been found are either above or below standard, the heavy ones probably having been used in buying and the light ones used to balance the scales when selling.

There were many other laws, too, which taught the people to be clean and pure in all they did. The sacrifices offered to Jehovah were to be without blemish (*Lev. 22:21, 22), and only foods which were considered clean were to be eaten (Lev. 11:1-23).

People with leprosy or other severe skin diseases were to be examined by the priests and pronounced well before mingling with other people.

Some houses were even considered leprous and not to be lived in until "healed." (Lev. 14:33-53.) These may have had unwholesome mosses or growths in the walls.

Many of the laws, kept because of religion, proved to be of value in promoting health.

SESSION XI

Purpose

To help pupils understand some of the events in Judah bridging the Old Testament and the New, with emphasis on the spread of Greek and Roman ideas which furnish the New Testament background.

Possible Procedure

1. *Consideration of what needs to be done to complete the work of the unit.*—If a program or exhibit is to be given, plans for it should be taking definite form.

2. *Reading of the Pupil's Book*—chapter 10, "Under Greek and Roman Rule." All places mentioned should be located on maps and associations made with what pupils have studied in history and geography. A few pictures of Greek and Roman culture are helpful. Have pupils refer to the chart in the Pupil's Book for an understanding of the last two steps, and have each child draw the cross at the end by making light pencil lines between the dots provided.

Pupils should match the parts of sentences on page 42 in their books. The answers in correct order are: 2, 5, 1, 3, 4.

3. *Completing of all projects.*—Pupils should evaluate their work also, recognizing good points and seeing where improvements might be made another time.

4. *Review and a clearing up of misunderstandings.*—The "Checking Up" list in the Pupil's Book will help in this. If class time is insufficient, pupils may be encouraged to study it outside of class.

5. *Closing worship.*

Comments and Additional Information

Greek and Roman rule.—The purpose of this chapter is to bridge the gap between the time of Ezra and the time of Jesus. These are several hundred years of important history which are often omitted in studying the Bible simply because the Bible itself does not deal with them. Some of the apocryphal books such as First and Second Maccabees deal with this period. Many biblical scholars believe also that Jonah, Ecclesiastes, Esther, and First and Second Chronicles were produced in this period; the books of Psalms and Proverbs were com-

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piled; and other scripture was revised and edited. Significant religious developments were taking place which throw light on New Testament times: the Law became dominant; apocalyptic literature became prevalent; the priestly, worldly element who compromised with Greek culture were gradually becoming the Sadducees of New Testament times, whereas the strict, pious orthodox element who were opposed to Greek ideas became the Pharisees, a class which emerged in a good cause but which, by the time of Jesus, had developed a tendency to be too much concerned with ritualistic and external matters.

For the pupils there are few details of particular importance in this lesson. Pupils who have studied Alexander the Great in history will be interested in knowing he had a part in the story of the Hebrews. A few pictures of Greek architecture and the locating of Alexandria (named after Alexander) and of Caesarea (after the Roman Caesar) will help emphasize Greek and Roman rule. The conflicts of thought and the influence of one culture on another at this period are very vital in Jewish history and of interest to the adult. For the child, let the main facts be clear and then spend time checking up on the rest of the story.

Scripture Possibilities

Other interesting laws:

Leviticus 27:30-32—people were to give a tenth of their seed, fruit, and herds to Jehovah. Explain that this is the law of "tithe," meaning to give a tenth. If money was paid instead of crops, a fifth was to be added to the value. The gifts were to be used for the support of the Temple and priesthood.

Deuteronomy 6:4-9—the creed of the Jewish religion. This is called the "Shema," from the first word, "Hear." To this day it is one of the first passages of scripture

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taught to Jewish children. Devout orthodox Jewish men recite the verses every day, morning and evening, wearing the phylacteries and prayer shawl as they do so. The customs of wearing phylacteries and pinning a me-zuzah on the doorpost root in these verses.

SESSION XII

Purpose

To lead pupils to face the differences between various ideas referred to in their study, and thereby enable them to see the Old Testament story as a history of God's progressive revelation to the Hebrew people and the people's gradual learning about God according to their capacity to understand him and their willingness to do his will.

Possible Procedure

1. *Conversation about the unit's work.*—Since this is the last session of the unit, encourage pupils to discuss what they feel has been accomplished: what new knowledge and ideas have been gained; any different feelings developed toward the Hebrews, Jews, Bible, or their own religion; and what stories, methods, and special projects were enjoyed most and were most worth while. They should also consider what they would like to do differently or better if doing it again. Constructive suggestions should be remembered in taking up the next unit. Tell pupils that the work of this session is to help them summarize and clarify some of the main points which they have been studying and to measure their growth. The evaluation process may be continued later in the session.

2. *Study of the Pupil's Book*—chapter 11, "The Message of the Old Testament." There may be a discussion of the opening questions followed by study of

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the material. Some of the references under "Scripture Possibilities" can be read to help clarify the material. Pupils should turn to their charts and fill in the words "A Long History of Learning" on the lines provided. Pupils may do the writing called for in their books, page 44.

3. *Quiz*.—If time permits, a test such as the one printed on pages 112-14 may be given. It should be noted, however, that this test on factual knowledge is not a complete test of the results of the unit. It does not measure attitudes, appreciations, and growth in general outlook. A pupil may be confused over some of the factual data and may still have profited from the unit in other and even more vital ways. Evaluate the unit in terms of the aims given at its beginning and the outcomes listed as desirable on page 6.

4. *Worship*.—The unit may be effectively concluded with a dignified, carefully planned period of worship.

If a program or exhibit is to be held, the work of this session will have to be adapted to make all necessary arrangements for it.

Comments and Additional Information

God's progressive revelation; man's progressive realization.—In this unit we have referred to a number of great biblical characters, but these have been dealt with as a part of a larger story, a history in which people were learning about God and justice and forgiveness.

There are many biblical facts other than those given in the Pupil's Book which substantiate the idea of progressive revelation. Although there are laws in the Old Testament against killing, stealing, and lying, yet many Old Testament characters did these things. Rebekah, the thoughtful maiden who was chosen to be the wife of Isaac, later betrayed her husband by helping the younger son receive the father's blessing. Joshua,

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Gideon, and other warriors thought nothing of plundering a city and murdering the people. David, before he was king, lied to a Philistine ruler to keep his favor. King Jehu of the Northern Kingdom lied to the prophets of Baal in order to trap them and put them to death. We do not have to admire these acts. The biblical writers recorded both the good and the bad. Sometimes they seemed to approve of the deeds of lying and stealing if they brought about a desired result. Sometimes they thought of Jehovah as giving commands which we find it hard to believe could have been those of the God we know through Jesus. We must remember that none of the Old Testament people had Jesus and his teachings. They were learning and gradually preparing the way for him. On the whole, they lived in accordance with the knowledge they had. Like us, however, they did not always obey the best of the laws and teachings even when they knew them well.

It should be understood also, in connection with God's progressive revelation and man's progressive realization, that throughout the story of the Hebrews there were different levels of thought existing at the same time. Just as today refinement and insight exist side by side with degradation and superstition, so in any period of biblical history the people were not all of one mind, but there were differing points of view and degrees of understanding. There were always great leaders whose insights were above those of the crowds. A chart, therefore, such as the one in the Pupil's Book, which outlines in steps the main events in the history, cannot as easily show developments in thought where different levels existed simultaneously and where there were regressions as well as advances. That which the chart indicates is simply the general upward trend of the history which has to be recognized along with these other factors.

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Scripture Possibilities

Learning that there is one God for all the world:
Jehovah thought of as the god of one place or people only
—I Samuel 26:19; II Kings 5:17.

Jehovah thought of as God of all the world—II Kings 19:
14-19 (prayer of Hezekiah); Isaiah 43:10-11.

Learning that God is loving, forgiving, merciful:
Jehovah thought of as revengeful and easily angered—
I Samuel 15:2-3; II Samuel 6:6-7.

Jehovah as forgiving and merciful—Hosea 11:1; 14:4; Jere-
miah 9:23-24; Psalm 100:5; Luke 6:35-36.

Learning that God wants righteousness more than
sacrifices:

Amos 5:21-24; Hosea 6:6; Micah 6:6-8.

Learning how to treat those who have harmed us:
Making the punishment worse than the crime—Genesis
4:23-24.

Making the punishment equal the crime—Deuteronomy
19:21.

Returning good for evil—Matthew 5:38-45.

Quiz

The following quiz may be mimeographed for class use. Pupils may be asked to underline the correct word—or put a check beside it if the quiz is reproduced in the form of similar ones in the Pupil's Book. The answers are here shown in *italics* for the teacher's guidance.

1. An old man who first led the Hebrew shepherds into Canaan was: *Abraham*, Samuel, Moses.
2. In the desert the Hebrews lived in: caves, *tents*, houses.
3. A son of Jacob who was sold as a slave into Egypt and later helped his brothers was: Isaac, Samson, *Joseph*.
4. The trouble in the country which made the brothers come to Egypt for help was a: flood, *famine*, war.

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5. Jacob and his sons left Canaan to settle in a part of Egypt called: *Goshen, Alexandria, Sinai Peninsula.*
6. A baby who was hidden from the king in a basket among the bulrushes was: *Joseph, Moses, Saul.*
7. Moses led the Hebrews across a body of water called: *the Persian Gulf, the Nile River, the Red Sea.*
8. After leaving Egypt, the Hebrews journeyed across dry, rocky country which was called the: *Sinai Peninsula, Sahara Desert, Arabian Desert.*
9. In the wilderness the Hebrews camped for a long while at: *Jericho, Mount Sinai, Mount Hermon.*
10. Something the people made to carry with them so they could feel sure Jehovah was with them was: *a temple, an image, the ark of the covenant.*
11. The place of worship which they made in the wilderness was called a: *church, tabernacle, temple.*
12. After the death of Moses, the man who finally led the Hebrews across the Jordan River into Canaan was: *Saul, Joshua, David.*
13. The first important city the Hebrews conquered after being in Egypt was: *Jericho, Jerusalem, Samaria.*
14. Something the Hebrews learned from the Canaanites which turned some of them from Jehovah was: *farming, trades, Baal worship.*
15. When the Hebrews settled down and many became farmers, they lived in: *tents, caves, houses.*
16. Leaders such as Gideon, Samson, and Samuel were called: *kings, prophets, judges.*
17. The first king of the Hebrew tribes was: *Saul, David, Solomon.*
18. The king most famous in their history was: *Solomon, David, Saul.*
19. The city David made the capital was: *Jerusalem, Samaria, Bethel.*
20. The king who built the first Temple was: *Saul, Solomon, David.*
21. When the kingdom was divided into two parts, the northern part was called: *Israel, Judah, Assyria.*

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22. The Southern Kingdom was called: *Babylonia, Judah, Israel.*
23. The great teachers at the time of the divided kingdom were: priests, *prophets*, judges.
24. The man who said, "Let justice roll down as water and righteousness as a mighty stream," was: *Amos, Isaiah, Jeremiah.*
25. The city in which Amos preached was: *Dan, Bethel, Jerusalem.*
26. The prophet who taught that religion is a personal, spiritual matter and that the laws of God must be written on the heart was: *Isaiah, Jeremiah, Amos.*
27. The country which carried the people of Israel into captivity was: *Syria, Assyria, Babylonia.*
28. The country which carried the people of Judah into captivity was: *Babylonia, Egypt, Assyria.*
29. Greek ideas were brought into Judah at the time of: *Nehemiah, Ezra, Alexander the Great.*
30. The ruler over Judea when Jesus was born was: *Alexander, Herod the Great, King David.*

EXTRA SESSION

In studying the prophets, nothing has been done with the apocalyptic element and the Messianic prophecies. These can be interpreted through an appreciative study of some of the music of Handel's oratorio *The Messiah*, which will be especially appropriate if the unit draws to a close around the Christmas season. This will help show how the Old Testament reaches its fulfillment in the New.

Open the session with a discussion of Christmas music, such as songs which are sung over and over every Christmas. Tell them about Handel's oratorio *The Messiah*, which is performed every year all over the country and in other parts of the world, and selections of which they often hear over the radio during the Christmas season. If possible show the class a printed program of *The Messiah*, explaining what is meant by

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an oratorio. It is a program of music around a central theme and includes organ or orchestra music, solos, recitatives, and choruses, but no action or scenery.

Explain that *The Messiah* is an oratorio about Jesus. Ask: From which parts of the Bible do you think the composer, Handel, chose verses to use in writing this? Pupils may be surprised that he selected many Old Testament verses. Our question is: Why were some verses from the Old Testament used when he was going to honor Jesus?

Explain that through their long, troubled history, the Jews looked forward to better days ahead. The prophets taught the people that if they would be true to Jehovah, he would help them, and they would have a bright and happy future. As they looked back over their history, they felt that the happiest time was when David was king; then the country was strong and Jerusalem became the capital. So the people looked forward to another kingdom—a Kingdom of God on earth, in which there would be justice, peace, and plenty, and Jerusalem would be the religious capital of the world, with all nations worshiping Jehovah. Along with the idea of the Kingdom there was usually the idea of a King who would be anointed of God and a descendant of King David. He was referred to as the "Messiah," which means "anointed one."

Some thought the King would come as other kings had, would conquer enemy nations, build a strong country, and rule from the throne in Jerusalem. Others thought of the Messiah as a heavenly personage who would come suddenly, perhaps in some unusual manner; there would be a day of judgment in which the wicked would be punished but the good would remain. All of the Jews, however, looked for a Kingdom of peace, goodness, and prosperity, and usually also for a King or Messiah. So some of the Old Testament verses

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tell what kind of King and Kingdom the people wanted and hoped for.

Now what happened? Jesus came. Did he come as a king in royal robes with an army and set up a kingdom? Or did he come suddenly on the clouds or in some unusual way and judge the people? No, of course not. We know that he came as a little baby, and that he grew up and became a teacher, going about through the villages in his peasant robes, helping the people, sometimes without even a place to sleep at night. This was quite different from being a king. Not only all of this but he died a sad death on a cross.

This was not the kind of Messiah most of the people expected. After his death, however, many of the people realized that he was greater and more wonderful than any Messiah of whom they had dreamed. They saw that his life, his teaching, his spirit were changing them and would be the means of bringing about a better world, the Kingdom of God. They began to think of Jesus as the anointed of God, the Messiah, the Saviour of the world. So when Handel wrote music about Jesus, he called it *The Messiah* and used verses from both the Old and the New Testament.

Play a few selections from *The Messiah* on the phonograph, and let the pupils follow the words of the songs in the Bible as they are played. Pupils are interested in this. Those who are not used to this kind of music may be amused at first at words which are held over several notes, but they can learn to appreciate this type of music. It is not necessary to play the selections through.

Some verses and records which may be used are:

Isaiah 40:1-3—"Comfort Ye My People."

Isaiah 40:9—"O Thou That Tellest Good Tidings."

Isaiah 40:11—"He Shall Feed His Flock." Plockhorst's picture "The Good Shepherd" may be used to show how, when Jesus came to be looked upon as Messiah, this verse

UNIT I—STORY MATERIAL

was applied to him as fulfilling the hopes of the people.

Jesus also used this comparison.

Job 19:25-26—"I Know That My Redeemer Liveth." Another Old Testament passage felt to apply to Jesus. These words are on Handel's tomb.

Luke 2:13-14—"Glory to God."

The "Hallelujah Chorus," like an angel song of joy for the victorious, triumphant Christ. This is such an impressive, beautiful climax that the king and audience rose and stood through the chorus when the oratorio was given for the first time. Since then it has been the custom for people to stand reverently when this is played.

Other selections which may be used if records can be secured are:

Isaiah 9:6-7—"Unto Us a Child Is Born."

Isaiah 9:2—"The People That Walked in Darkness."

Zechariah 9:9—"Rejoice Greatly."

The life of George Frederick Handel is of interest to pupils. A good reference is Harriette M. Brower's *Story-Lives of Master Musicians*, Chapter III.

STORY MATERIAL

AMOS

"YOUR house is like a palace, Uncle!" exclaimed Kohath, as he looked about the room in which a richly woven rug lay on the stone floor and low couches were studded with ivory and made cozy with many silk pillows. "Why, your house even has ten rooms, doesn't it? I counted as we walked from room to room about the courtyard. My home in Jerusalem has only two, and I thought that was large."

"Yes," said Hezron, the uncle, proudly. "Ten rooms downstairs, but you have not seen the whole house yet. Let's go upstairs to the summer house, where we spend much of the time now."

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Kohath followed Hezron up some stone steps built against the side of the house from the courtyard to the roof. When they reached the roof, Kohath's eyes grew even wider with wonder. The roof was surrounded by a stone wall several feet high, decorated in many places with ivory and overhung with tapestries. There were several more rooms in this upper part of the house, and Kohath could see that the latticed windows on all sides would make these rooms cooler than those below.

"This is our summer house," said Hezron, "I'm going to let you sleep in that little corner room tonight," he added, pointing.

They went inside for several minutes, and then came onto the roof again.

"Music! I hear music, Uncle! Where does it come from?" asked Kohath.

"From the courtyard," answered Hezron. "I guess my son has invited over some of his friends, and they are making merry. Come, let us join the fun."

Kohath and Hezron went down the stone steps again, into the courtyard in which Kohath had been before. The courtyard was shaded with palm trees and made beautiful with flowers and a fountain in the center. Around this enclosure were the arched doorways of the downstairs rooms built around the four sides of the court. Only one gateway led from the courtyard to the outside of the house, and a doorkeeper kept watch before it.

Kohath and Hezron walked to the opposite side of the court, where a happy group of people sat idly among pillows on the couches, talking and playing music. Hezron knew his son's guests and introduced Kohath to them.

"Kohath is from Judah; he is visiting me for a few days here in Israel," said Hezron. "He will be surprised to see how rich and prosperous this country is. We certainly have a great king—Jeroboam the Second. He knows how to make us a great and wealthy nation. Come, servants, drinks—bring the wine. We'll drink to Jeroboam and the conquests of Israel."

"There are some homes like this in Judah too," said Ko-

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hath, "but I have not been in them very much. My, these cushions are soft."

"I brought those from Damascus," said Hezron, looking pleased. "It was easy when we plundered the city to carry off some of the silk things and bronze ornaments."

"It must be wonderful to be a captain of the army like you are, Uncle Hezron, and have so many nice things and such a big house and so many servants."

"Ah, yes; come and live with me, my boy, and in a few years you may be a captain in the army too."

"Oh, but not me; I don't want to be," said Kohath. "You see, I want to be a teacher of God's truth. I'd like to be a prophet if God could use me."

"A prophet! Oh! Hmm!" and Hezron and all the guests broke into hearty laughter.

"Now, that's an idea," said one of the guests. "You can make a comfortable living telling the king and the people the things they want to hear."

"But I don't mean that kind of a prophet," protested Kohath. "I mean a real one like Elijah or Elisha or—"

Just then the servant appeared with the wine. He poured it into large cups, like bowls, and passed them around. The guests drank greedily, and before long the talking was louder, and sprightlier music was played on the harps.

After a long while the party was over, the guests left, and Kohath persuaded his uncle to take him for a walk through the streets of the city of Bethel.

"This is the finest street in Bethel," said Hezron, as they stepped from his house and walked along a road which we would think was narrow, but which seemed to Kohath very broad. Along the road were many houses much like Hezron's. They were made of hewn stone and decorated with ivory. Laughter and music floated from the roof tops and courtyards. Kohath was sure he had never seen so much wealth and happiness, unless it was in certain streets in Jerusalem.

"Oh look, Uncle; here is a little side street," said Kohath. "Let's go down this way."

"That's no street for a walk," said Hezron.

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"But, Uncle, I like to explore all of the little out-of-the-way places. Please let's," coaxed Kohath.

Finally Hezron consented, and they walked down a narrow winding lane overshadowed by houses crowded together on both sides.

"That one looks something like the house I live in," said Kohath, pointing to a house with two rooms opening on a courtyard. "But those houses we are coming to—why, those have only one room. Why, Uncle, look! See that house with the roof wall all falling to pieces, and there's one with a big crack between the stones where rain can get in."

Kohath was more surprised the farther they walked. "Look at that man with the huge bundle on his head; he looks tired," said Kohath. "How ragged those people are, coming down the road! Why, I thought all the people in Israel were rich under King Jeroboam; but these people look very poor. Why are they so poor?"

"Oh, I guess they just don't know how to manage," said Hezron. "They are always in debt. Of course, some of these people have farms on the near-by hillsides and their crops have been ruined by the scorching sun and grasshoppers. Many of the men travel with the army, too, and are away from their homes."

The boy and his uncle walked on and on, winding back and forth through other little streets.

"There certainly are a great many of these little poor homes in Bethel. I guess there must be more poor people than rich in Israel after all," remarked Kohath.

There were no summer rooms on the tops of these houses, and no gay music floated from the housetops. Sometimes there was shouting and quarreling; sometimes laughter was heard, sometimes moaning and weeping.

Hezron and Kohath turned a corner and found themselves in an open market. Before them a man in tatters pleaded with a well-dressed merchant who stood before several large bags of wheat. The customer wailed pathetically, "Oh, please, sir, just enough wheat for my family. My chil-

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dren are hungry; they will starve if I cannot get food for them. Please. I'll pay as soon as I can."

"You'll pay me now if I give you wheat," said the merchant sternly. "You already owe me more than you can pay, and I have that old cloak of yours in pledge so you'll have to pay before you can get it back. Pay me my price on this measure of wheat."

"But I can't, sir; I can't pay. I have no gold or silver and no merchandise."

"Then pay me land, that farm of yours all blasted with grasshoppers."

"I'd give it to you if I could," lamented the man, "but that isn't mine any more. The courts took that from me to pay another debt. Please give me food, just enough for the children. I'll work for it."

"Fool, if you can't give me silver and can't give me land and can't pay your debts, then give me one of your children. That will buy you food for the others. Give me that oldest boy of yours to work in my house and be my servant."

The old man buried his head in his hands and sobbed. "My son—give you my son? Do not ask me that. Can't you trust me to pay for the wheat later? No? All right, I'll pay. I'll give you my son."

The merchant measured out several measures of wheat, and Kohath noticed that they were not filled to the top. The man hurried away to bring his son. Kohath looked questioningly at Hezron.

"Uncle, you did not get any of your servants like that, did you?" asked Kohath. But Hezron did not answer, and he did not look at Kohath. They walked on in silence.

At last they came to the gates of the city. There a group of people, some laughing, some crying, stood before the judges, who were trying the cases of the law. A woman with several small children about her was pleading with the judge that, since her husband had died, a man named Gaham had moved the landmarks of her farm and had taken it for his own.

"There's no use of her going to court. She doesn't have a chance," remarked Hezron.

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"Why not?" asked Kohath.

"I know Gaham, the big landowner she is complaining against," said Hezron, "and I know that he has already bribed the judge to decide in his favor."

"My," said Kohath, "he must have had to give the judge a lot of gold to make him that dishonest."

"Oh, no," laughed Hezron, "just the price of a pair of sandals."

In a few minutes Kohath and Hezron found themselves being pushed along by a large crowd of people.

"Where are we going?" asked Kohath.

"To the royal shrine of Bethel," answered Hezron. "That is where we worship Jehovah. There is a beautiful altar there. We have music and songs while we worship. See how many of these people have sacrifices of animals to lay on the altar. This is a festive day. I myself give a sacrifice nearly every day and bring a tenth of all I earn regularly. Jehovah is surely with us. We are his people."

As they looked ahead, they saw a great crowd of people gathered before the shrine. Before them stood a stern-looking man dressed in shepherd garb, speaking earnestly.

"Oh, Uncle, maybe he is a prophet—like I'm going to be," said Kohath, breaking away from his uncle and hurrying forward through the crowd.

"Who is he?" asked Kohath of a boy near by.

"That's just a shepherd who is up here preaching," said the boy. "His name is Amos. He comes from Tekoa, a place in Judah."

"I'm from Judah too," said Kohath, pushing farther to the front, his uncle close behind him.

Clearly now the voice of the shepherd prophet rang forth: "I speak the word of Jehovah. Thus saith Jehovah, for the sins of Damascus, their wars and the treatment of their prisoners, they shall be punished by war and captivity."

When Amos said this about their enemy, all of the people shouted and cheered.

The prophet continued, "For the many sins of Gaza, for their terrible slave raids, I will not turn away the punishment thereof. The same for Tyre."

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The people continued to clap and rejoice. Hezron looked pleased and remarked, "This is a real prophet. He knows the enemies of Israel are doomed."

The crowd became more and more enthusiastic as the prophet went on to tell how other nations would reap the results of their sins. Even Judah, he said, would face hardship for not keeping the laws of Jehovah. The people cheered.

Then sternly the prophet pointed his finger at them: "Thus saith Jehovah, because of the sins of the people of Israel, I will not turn away the punishment thereof, because they have sold the righteous for silver, and the needy for a pair of shoes."

Hezron's expression changed. The crowd jeered and shouted in anger. "This is another howling madman and no prophet," said Hezron. "The idea of saying Jehovah will deal with Israel just as he deals with our enemies! Doesn't he know that we are Jehovah's chosen people and give our offerings faithfully?"

The prophet did not stop speaking, though part of the crowd started to walk away. He continued: "The Lord Jehovah hath spoken; who can but prophesy? Woe unto them that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that sing idle songs to the sound of the viol; that invent for themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief oils; but they are not grieved for the sufferings of the people. You oppress the poor. The widows and orphans cannot receive justice at the courts because the judges take bribes. Oh, yes, you come to worship Jehovah. You bring sacrifices oftener than is required. You try to look very religious. But every Sabbath day and holy day you are anxious for the day to be over so that you can get back to your dishonest trading, selling small measures of wheat and using false weights on the scales. Jehovah says that he is not pleased with your burnt offerings and meal offerings. Let justice roll down as waters, and righteousness as a mighty stream."

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Amos seemed to look straight at Hezron as he said in a loud voice: "Jehovah saith, I will smite the winter-house with the summer-house; and the great houses shall have an end. The king shall die by the sword and the people of Israel will be led away captive into another land."

Hezron was very angry. He took Kohath by the arm and led him away. "That crazy shepherd!" he said. "How can Israel be captured? We have never been so great and strong. I know, being a captain in the army."

Kohath did not want to talk back to his uncle, but in his own mind he was thinking, thinking, and something inside him seemed to say, "The shepherd Amos spoke God's message even when the people jeered and laughed. He is a true prophet."

Sometime later Hezron told Kohath that the prophet had left Bethel. The high priest Amaziah had told Amos to go back to his own land and prophesy there. Amos had replied that he was not a prophet by profession, that he made his living as a herdsman and dresser of sycamore trees, and that he preached to Israel only because he felt that God wanted him to warn the people of their sins and that they were in danger of being conquered by another country.

A few days after Amos left Bethel, Kohath also returned to his home in Judah, but he always remembered the message of the prophet Amos; and if we wish to, we can imagine that when he grew up he too became a prophet and taught a message such as Amos taught at Bethel.

Unit II

USING THE PSALMS IN WORSHIP

Aims

1. To lead pupils into a deeper personal consciousness of God through helping them enter into the experiences of biblical writers to whom God was very real.

2. To help pupils consider the Bible as our richest source of prayers, songs, stories, and readings for use in public worship and private devotion, with particular consideration of the values of the Psalms in worship.

3. To teach pupils to think of public worship as a privilege and joy by helping them share the feeling of the Psalms.

4. To guide pupils in discovering how man's ancient faith in God as Creator and Sustainer of the universe is given ever fuller expression as old thought forms are supplanted by new knowledge.

Explanation

Though the entire Bible may be considered a source book of Christian worship, emphasis here is placed on the book of Psalms as a portion of the Bible particularly helpful in this respect. Some of the psalms most meaningful for fifth- and sixth-grade pupils have been selected for study; these are chiefly psalms of joy in worship and trust in God. In this unit pupils learn about Herod's Temple and the happiness of the pilgrims as they worshiped there. This not only makes some of the psalms more meaningful, but furnishes important back-

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ground material for the unit which follows, on Jesus. An interpretation is given of the Twenty-third Psalm. Many pupils this age can repeat it from memory, but with very little understanding of its meaning or significance. In dealing with some of the nature psalms, an opportunity is given to correlate biblical appreciation with the pupils' knowledge of science. Through this approach, as pupils grow in scientific understanding they are enabled to grow also in respect for the Bible and in finding it helpful as their guide toward abundant living.

Pupil Activities

Besides the regular classroom activities such as worship, reading from the Bible and from the Pupil's Book, notebook work, discussions, reports, picture study, and listening to stories, the following are suggested:

1. *Making a small collection of church bulletins and other printed services of worship.*—Encourage the pupils to bring these in and to notice when and how scripture is used in the various services.

2. *Planning and holding a worship service.*—With the teacher's help, pupils may plan a formal period of worship, including appropriate passages of scripture for the call to worship, responses, scripture reading, and benediction. These should include parts of psalms which have been studied. The Lord's Prayer may be used and a hymn based on a biblical passage. The teacher should be ready with books on worship suggestions or lists of possible materials to aid the children in developing the service. In carrying it out, one child may preside, another read the scripture and lead in prayer, and another tell the story. The service can be given at the conclusion of the unit and parents or other classes may be invited to attend.

3. *Learning to use the Bible in personal devotions.*

UNIT II—SOURCE MATERIALS

—From the “Scripture Possibilities” given in the Teacher’s Book, and from the Bible directly, a list of suitable references may be compiled as a daily reading guide for the pupils. Several of the shorter psalms and parts of others may be included. Some of the finest stories, particularly from the New Testament, may be used, and also a number of passages stating clearly and simply Christian concepts and ideals. The pupils may be encouraged to read a little each day in their Bibles, before their bedtime prayers or at some other time. Pupils should also read over, many different times, verses they particularly enjoy or which mean most to them.

4. *Referring to hymns and poems.*—In going through their church-school hymnals pupils should notice songs which express the ideas of the psalms they are studying. They are in all probability familiar with some songs telling of God’s care and his greatness as revealed in nature, and songs expressing gratitude and gladness in worship. They may also know or read some poems which present these thoughts.

5. *Referring to books on science.*—Reading, in encyclopedias and in books secured at the library, about the vastness of the universe and the phenomena of nature should help develop in pupils wholesome feelings of awe and wonder which give a background for appreciating the adoration and praise expressed in the Psalms.

Source Materials

BOOKS AND ARTICLES

Refer also to the general biblical and worship sources on pages 12-13.

For teachers:

Bewer, Julius A.: *The Literature of the Old Testament in Its Historical Development*, Chapter XX, “The Psalms

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- and the Song of Songs." New York: Columbia University Press, 1922.
- Forbush, Bliss: *With Cymbals and Harp*, A Study of the Book of Psalms. Philadelphia: published for the Committee on Religious Education of Friends General Conference by The Central Bureau, 1940.
- Walker, Rollin H.: *The Modern Message of the Psalms*. New York: Abingdon-Cokesbury Press, 1938.
- Weatherhead, Leslie D.: *A Shepherd Remembers*. Studies in the Twenty-third Psalm. New York: Abingdon-Cokesbury Press, 1938.
- Whiting, John D.: "Among the Bethlehem Shepherds," in *The National Geographic Magazine*, December, 1926.

For pupils, supplementary to Session III:

- Compton's Pictured Encyclopedia*. Chicago: F. E. Compton & Co., 1933. Under "Star" and "Astronomy."
- The World Book Encyclopedia*. Chicago: W. F. Quarrie & Co., 1937. Under "Solar Systems" and "Sun."
- McCreery, James Lindsay: *Exploring the Earth and Its Life* in a Natural History Museum. New York: Frederick A. Stokes Co., 1933.
- Reed, W. Maxwell: *The Stars for Sam*. New York: Harcourt, Brace & Co., 1931.
- Hartman, Gertrude: *The World We Live in and How It Came to Be*, A Pictured Outline of Man's Progress from the Earliest Days to the Present. New York: The Macmillan Co., 1933.

PICTURES

Photographs of shepherd life illustrating the Twenty-third Psalm in *The National Geographic Magazine*, December, 1926.

W. L. Taylor pictures:

"When I Consider Thy Heavens"

"The Heavens Declare the Glory of God"

"I Will Lift Up Mine Eyes Unto the Hills"

"The Lord Is My Shepherd"

(A pamphlet showing the pictures and stating sizes and

UNIT II—SESSION I

prices may be secured from the distributors, Edward Gross Co., 118 East Sixteenth Street, New York City. The pictures may be ordered through your denominational supply house.)

Teacher's Preparation

The preparation for teaching this unit is similar to that of the preceding unit. Acquaint yourself with the entire unit, in both Teacher's Book and Pupil's Book, seeking to clarify your thinking and to enlarge your background at any points where it is necessary to do so. General source materials and necessary work materials should be secured. Have at hand church bulletins, worship materials, books, and pictures which will enrich the unit for the pupils. As is always the case, you will need to adapt the unit to the needs and abilities of the group, making whatever additions and omissions are necessary and allowing more sessions if that seems advisable.

With this unit, the second Pupil's Book begins. Though each unit of the course is built to some extent on the one preceding, they can be used independently. If pupils are using the second book without having had the first book, the teacher should study the first half of the course, including the first Pupil's Book, in order to supply any information necessary which is not dealt with here because of having been given a place earlier in the course.

SUGGESTIONS FOR INDIVIDUAL SESSIONS

SESSION I

Purpose

To help pupils realize the significant place the Bible has in both public and private worship of Christian

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people, thereby developing in the pupils the desire to use it more in these ways; and to direct their attention particularly to the book of Psalms as the great book of religious songs and prayers expressing many different thoughts and feelings of the Hebrews over a long period of years, and thereby being helpful to other people in many different circumstances.

Possible Procedure

1. *Opening worship*.—This may consist of a song such as "For Man's Unceasing Quest for God" and a prayer.

2. *Discussion of the meaning of "worship" and the Bible as an aid in worship*.—Direct the pupils' thoughts to their experiences in worship—public worship, personal devotions, prayer at school or in other places. What is meant by worship? How are church buildings planned to aid in worship? Children can tell of the windows, pews, organs, altars, and the like, stressing the beauty, quietness, and feeling of reverence which there is in church sanctuaries. Bring out that worship does not depend, however, on the church building. The important thing is not what we see, but what we think. That which matters is not what is *about* us, but what is *in* us, in our thoughts. So we can worship anywhere, be it out of doors, in our homes, in office or schoolroom. Whether worshiping in or out of church, the book Christians find most helpful is the Bible. Ask if pupils know how it is used by people in their homes, and how it is used in public worship. Show some printed worship programs and ask pupils to bring in others. The worship of Lutheran and Episcopalian churches is liturgical, there being a definite order of service with different prayers and scripture selections for each Sunday. The hymn and prayer books of these denominations may be brought in.

UNIT II—SESSION I

3. *Reading in the Pupil's Book.*—The first pages under Unit II summarize the discussion with additional ideas. If pupils do not have much to contribute to the discussion, do not let it lag, but have them turn to the first pages of the Pupil's Book and let the topic "The Bible in the Church" stimulate their thinking so that a discussion may follow. Then continue reading in the Pupil's Book chapter 1, "The Songbook of the Bible." Several pupils who read well may read aloud to the class and there may be discussion at various points, or the pupils may study silently. Have pupils turn to the book of Psalms in the middle of the Bible, and note the headings telling the kinds of musical instruments which were to be used and other matters mentioned in their books.

4. *Workbook activities.*—Have pupils read the biblical references and fill in the blank spaces provided. If they have done the reading silently, let the class work out the references and written work together. In the discussion of the references the teacher will be able to tell whether the pupils have grasped what they have read and to explain anything they do not understand. On the other hand, if the reading has been done aloud, let each child work alone on the writing. In this case the pupils should be given an opportunity to check and correct their work.

5. *Deciding on other activities.*—Pupils should read and discuss the activities suggested in their books on page 7, and the teacher should be ready to give the guidance necessary in carrying them out. See also the suggestion concerning the use of the Bible in personal devotions, pages 126-27 of this book.

Additional Information

The writing of the psalms and their headings.—The descriptive headings of the psalms which are in the

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Bible today were written much later than the psalms themselves and are sometimes misleading. To help pupils understand how the psalms were used and written, have them think back a little over the story of the Hebrew people. They may recall that Solomon's Temple was the first Temple in Jerusalem. Many of the psalms were in use then or even earlier. It is generally believed that David, who played so well, composed some of the psalms, though it is doubtful whether he composed all of those ascribed to him. Probably some had their origin even before David. Then, after the time of David and Solomon, when the kingdom was divided, there were shrines at Bethel and Dan as well as in Jerusalem. Probably some of the psalms were composed at these places and then put together into little collections of songs by the musicians. More psalms were written during the Exile and still more after it. Finally, all the separate songs and collections of songs were put together into one large collection. These were used in Zerubbabel's Temple and later on in Herod's Temple. They have been handed down through the years until we have them in our Bible today, translated into English so that we can use them. Jewish people also, down to the present time, continue to use the psalms as they worship in their synagogues.

Songs reflecting life.—This session brings the opportunity to help pupils understand how the psalms reveal a great deal about the Hebrew people. Their joys, their sorrows, times of victory over enemies, times of defeat, regret for having done wrong, belief in God's care and goodness—all such thoughts and feelings of the people found their way into song. It is natural to put human feelings into music. Men who have studied the nations of the world tell us there are no songless nations. Moreover, the way people sing, and the thoughts in their songs, give us an idea of the manner in which they live.

UNIT II—SESSION I

Ask pupils if they have ever heard a negro spiritual, or a cowboy song over the radio. How do such songs show the life of the people and their thoughts?

Pupils may think of the songs in their own school songbooks—songs about our country's heroes, workers of the world, our desire to be brave and strong, appreciation of nature, Thanksgiving, Christmas, and people of other lands. Boys and girls reading the words of these songs several hundred years from now could tell a good deal about American boys and girls of today. They would discover what we think about, what we enjoy doing, what special days of the year we celebrate, and how we feel about our country. They would even learn of our desire to understand the people of other countries through the songs we sing about these people and their customs. It is in this same manner that the psalms reflect the life of the Hebrews.

Scripture Possibilities

The references which follow are also given in the Pupil's Book. Information is given here so that the teacher may know what answers should be expected in the Pupil's Book.

Some Bible verses useful in public worship:

- *Psalm 117 can be used as a call to worship.
- *Matthew 6:9-13 is a prayer.
- *I Corinthians 13 is a good scripture lesson.
- *Ephesians 3:20, 21 can be used as a benediction.

Some psalms showing how people feel at different times:

- *Psalm 95:1-7. This shows a feeling of joy in the worship of Jehovah.
- *Psalm 51:1-3. The writer of this psalm shows he feels sorry for his sins.
- *Psalm 137:1-6. This tells how sad the Jewish people were

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who were exiled in Babylon and how they longed for Jerusalem and the Temple.

*Psalm 139:7-12. The psalmist tells of his feeling that God is with him in all places at all times.

*Psalm 126. This psalm tells how glad the people were who returned to Judah from the Babylonian Exile.

SESSION II

Purpose

To help pupils understand the plan, functions, and importance of the Temple and to enter into the spirit of praise and thanksgiving which was associated with worship there and which should also be associated with our places of worship today.

Possible Procedure

1. *Reports, review, and conversation.*—Let pupils show church bulletins or other materials brought in, noting the use of scripture. Use this in reviewing information of the previous session. Pupils may tell of the use of the Bible in worship services attended since the previous session. Plans may be discussed for the class worship service or the daily Bible-reading lists.

2. *Discussion of attitudes toward public worship.*—Let the reports and review lead into a brief discussion of the values of group worship and how people should feel about going to church. The teacher may mention examples of attitudes shown by various people: the man who feels he can always worship alone with nature better than in a church with a group; the boy or girl who wants to sleep or play Sunday morning; the person who goes to church faithfully from a dreary sense of duty. What are the values of public worship? Help pupils feel that we need the friendship of other Christians and the strength which comes in worshiping and working together. God works through people united

UNIT II—SESSION II

in a good purpose. There are times when we need to pray alone, but there are also times when we need to worship with others. Suggest that we see what the Pupil's Book tells about the way the Jewish people of Bible times felt about their worship.

3. *Reading in the Pupil's Book*,—chapter 2, "The People Who Sang on Their Way to Church." The teacher should be prepared to supplement the Pupil's Book with information regarding Herod's Temple and the various festivals which were observed. If pupils have studied Unit I, help them review the developments from Solomon's Temple to Herod's. Be sure they understand the location of Jerusalem in Palestine, with the Temple on Mount Moriah, the valleys to the east, south, and west of the city, and its higher surrounding hills. Use maps and, if possible, show pictures of the Temple.

4. *Scripture references and written work*.—Let pupils read the passages suggested from the Psalms of Ascents and discuss the questions given. Continue with some of the references listed for this session under "Scripture Possibilities." Pupils can do some of the Bible reading outside of class.

5. *Concluding worship*.—Include a prayer of gratitude for our churches and our opportunities to worship with others.

Additional Information

Historical background of Herod's Temple.—Though early in their history the Hebrew people worshiped at many altars, making them wherever they journeyed, sacrificial worship was later centralized at one altar. In the reign of Josiah a law was introduced to the effect that the altar of the Temple was to be the only place in the country to which people could bring their sacrifices. Accordingly all other altars and shrines were

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abolished to ensure worship of the right sort and to prevent the worship of other gods.

So it was that when the Jewish people were taken as exiles into Babylon, one of the things which made them most sad was that they were so far away from the Temple with its altar and could not offer their sacrifices. They could, however, meet in groups to pray and study their sacred writings. From these meetings there eventually grew the idea of having synagogues, that is, places where the Jews could pray and study the scriptures together. When the Jewish exiles were allowed to return to Jerusalem, it is said that one of the first things they did was to rebuild the altar; later they rebuilt the Temple. It became customary also, not only in Palestine but in other countries, to build a synagogue in every community where a sufficient number of Jews made it possible.

In 63 B.C. the Romans became rulers over the Jews. King Herod, one of the Roman rulers, had many new buildings erected; and he desired to increase his popularity with the Jewish people by providing a large new Temple. So suspicious were the Jewish people of his intentions, however, that materials for the new Temple had to be brought to the site before any of the old was torn down. The building itself and the inner court were soon completed, the labor being done by priests. The Temple as a whole, however, was not complete at the time of Jesus nor for many years thereafter. The Temple was the largest and finest the Jews had ever had and was sacred to them because it was their central place of worship. They did not admire Herod for building it, however, for they knew he had done so to bring honor to himself and not because he loved God. At the entrance Herod had placed a large golden eagle, symbolic of Roman rule.

At the time of the destruction of Jerusalem in A.D. 70,

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the Temple was demolished. It is said this was due to a lighted firebrand thrown on the Temple roof by a Roman soldier contrary to the orders of the conqueror Titus. Years later the emperor Hadrian had a temple of the god Jupiter erected on Mount Moriah; in time this also was in ruins. In the sixth century, under Justinian, the Byzantine emperor, a Christian place of worship was erected on the old Temple site. This was destroyed by the Mohammedans, who in 698 erected the beautiful Dome of the Rock in its place. This building, sometimes called the Mosque of Omar, exists to the present day. For about a hundred years at the time of the Crusades it was a place of Christian worship, but was reclaimed by the Moslems in 1187. Though Jerusalem was captured by the British army in 1917, the Temple area continues to be a Moslem center of worship.

Jewish religious festivals.—The three festivals referred to most frequently are the Passover, Pentecost, and the Feast of Tabernacles or Booths. The Passover was a spring festival commemorating the deliverance of the Hebrews from Egyptian bondage and was called "Passover" because of the record that the angel of death passed over and spared the Israelite homes in Egypt. Important in the Passover feast was the eating of the paschal lamb which had been slain and prepared at the Temple, unleavened bread, and bitter herbs which were reminders of the bitter years of the Hebrews in Egypt. Today the Jewish Passover week often comes about the same time as the Christian Holy Week.

Pentecost, meaning "fifty," so called because it took place fifty days after the Passover, was a festival of thanksgiving for the early harvest and also commemorated the giving of the Law.

The Feast of Tabernacles or Booths was the fall celebration for the harvest of the year and became also a

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season of general thanksgiving. Families constructed outdoor shelters of branches or cloth in which they ate and slept during the week of the festival. Sometimes these were erected on housetops. They were in memory of the sojourn of the Hebrews in the wilderness. They were also reminders of the shelters built in the harvest fields when the Hebrews settled in Canaan and found it necessary to guard the harvest against unfriendly neighbors.

Musical instruments.—It will be of interest to pupils to know that just as we have stringed instruments which are plucked with the fingers, wind instruments for which the breath is used, and other instruments which are tapped or struck, so the Hebrews had different instruments of these types. Though it is difficult to know exactly what is meant by the musical terms in the Bible, some general idea may be attained. The psaltery and harp were stringed instruments, the harp probably being small and easily carried, resembling a lyre. The trumpet was a metal instrument, probably almost a yard long, used a great deal by the priests. The shophar was a ram's-horn trumpet or a curved trumpet sometimes made of wood. It, also, was used by the priests for certain occasions. The pipe was probably made of cane or wood and similar to a flute. The tabret or timbrel may have been some kind of tambourine. Cymbals may have been a type of castanets or metal cup-shaped instruments held in the hands; they were used to mark the time.

Scripture Possibilities

*Psalms 121; 122:1-4; 125:1-2—readings from Psalms of Ascents.

*Psalm 150—musical instruments used in worship.

Psalm 111:1. Have pupils notice the words of praise with which the psalm begins and observe also that Psalms 112 and 113 begin with these words and Psalms 115, 116,

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and 117 end with them. Psalms 146 to 150 both begin and end with the same outburst of praise. The Hebrew term for "Praise God" or "Praise ye Jehovah" is "Hallelujah," a word which pupils have often heard in hymns and anthems. Psalms 113 to 118 in particular were known as the "Hallel Psalms." They were used at the great religious festivals and were no doubt among the hymns sung by Jesus and his disciples at such times.

Songs of thanksgiving composed for special occasions:

Psalm 30—"A Song at the Dedication of the House" (Temple).

Psalm 92:1-5—"A Song for the Sabbath Day."

Psalm 67—a national song of thankfulness for the harvest. Perhaps it was sung by the choir at the Feast of Pentecost or the Feast of Tabernacles. Notice how God is thought of as God of all peoples of all the earth.

Other kinds of psalms used in the Temple worship:

Psalm 15—what God expects of those who worship him.

Verse 1 is the question asked by the worshiper; verses 2-5 are the answer given by the priest.

Psalm 24 is similar. Verse 3, what the worshiper asks; verses 4-6, what the choir answers.

Psalms which are the basis of familiar hymns:

Psalm 100—basis of "All People That on Earth Do Dwell."

Psalm 90:1-4—basis of "O God, Our Help in Ages Past."

SESSION III

Purpose

To help pupils face the differences between modern and ancient views of the universe; and to help pupils, with their scientific outlook, to experience the same

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feeling of wonder and the same faith in God's greatness as Creator which were experienced by the psalmists and other biblical writers.

Possible Procedure

1. *Review of ideas of previous lessons*—through reports on activities being carried out or items brought into the classroom.

2. *Reading in the Pupil's Book*—chapter 3, "Our Wonder World and the Shining Stars." Before pupils study the section on Bible references, you may tell the story "Reuben Learns About the Making of the World," given under "Additional Information." Pupils may follow the Genesis account as you read.

3. *Various activities*.—Guide the pupils in finding the biblical references suggested. Go over the list "Some Things to Do," asking pupils to carry out during the week some of these activities for which class time is not adequate. Make available to the pupils some song books, poetry books, and science books such as those listed under "Source Materials."

4. *Picture study*—Taylor, "When I Consider Thy Heavens." Pupils should enter into the feeling of the picture. Where is the man? What is he doing there amidst the great lonely hills at night? How does he feel about the mountains and stars? His own life must seem small and unimportant in comparison. Yet he remembers God has created him too, and has given him a place of great honor and importance. What can he and other people do which not even the sun or moon or stars can do? Though small in size, man is alive and can love and think; he is "made in God's image," and is "crowned with glory and lovingkindness." The painter has depicted the feeling of the psalmist long ago who sang:

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When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than the angels,
And crownest him with glory and honor.

Have the pupils turn to Psalm 8 and read it.

5. *Closing prayer*—expressing gratitude for the wonderful universe in which we live and thankfulness that God not only created the sun and stars, but that he loves and cares for each human being and has given us the power to think and love, to study and enjoy the world about us, and to have a part in making it even better and more beautiful.

Additional Information

Hebrew cosmogony.—Although there is in the Bible no one passage giving a full, connected account of the Hebrew conception of the universe, and though many of the references pertaining to it are in the poetic writings, where figurative language may be expected, still all the information which is available, summed together, furnishes some such description as is given in the Pupil's Book. Even the wisest of the Hebrews did not pretend to fully understand the structure and creation of the universe, and admitted these matters to be beyond human comprehension. That our knowledge of the extent and structure of the universe is greater than that of the Hebrew writers is no reflection on their intelligence or spiritual insight. What matters is that with our increased knowledge we retain those elements of thought, reverence, and faith which are of even greater importance.

The creation story of the Hebrews may be told, read, or quoted by the teacher in this little story setting.

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REUBEN LEARNS ABOUT THE MAKING OF THE WORLD

LET us imagine a Hebrew boy, Reuben, tending flocks of sheep with his father and some other shepherds on a quiet hillside of Judea. Night has come, and while some shepherds watch over the sheep, others lie down to rest. As Reuben stretches out on the ground with his cloak thrown around him, he gazes upward at those countless stars twinkling through the darkness. All around is perfect silence.

In a hushed voice Reuben speaks to his father, who is reclining near-by. "Father, tell me about those stars—how were they made? And this earth on which we lie and all of these things about us—how did they come to be?"

Reuben's father looks up at those myriads of stars above and in all directions, like a great dome of sparkling lights reaching to the far horizons of the earth. He answers the questions of his son.

At this point use the story in Genesis 1:1-2:3. Read or tell it in such a way that pupils will feel the beauty, dignity, and awe of the story. Verses 27b-30 may be omitted.

Reuben's father leans back quietly after telling the wonderful story of the creation. Reuben is reminded of some verses of a psalm he has been learning, and softly he repeats:

The earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.

Pictures.—Two other pictures suitable for use in this session are "The Heavens Declare the Glory of God" and "I Will Lift Up Mine Eyes Unto the Hills," both by W. L. Taylor. The former is based on Psalm 19, the latter on Psalm 121.

Scripture Possibilities

*Genesis 1:1-2:3—the story of creation.

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*Psalm 24:1-2, which begins: "The earth is the Lord's, and the fulness thereof."

*Psalm 19:1-6, which begins: "The heavens declare the glory of God."

Psalm 8—referred to in session procedures.

*Psalm 104—the making of the earth and God's care of living things.

Teachers and pupils will enjoy the translations of the Psalms given in Moulton's *Modern Reader's Bible*. Take Psalm 19, for example.

SESSION IV

Purpose

For this session there is a double aim: to make the Twenty-third Psalm meaningful to the pupils through an understanding of the experiences which gave rise to it; and to provide a period of formal group worship in which pupils can apply what they have been studying in this regard.

Possible Procedure

1. *Reports of pupils on activities being carried out*—hymns and poems discovered having the ideas of the Psalms, reading done in the books on science with review of the information given in the previous session, use of the Bible as observed in worship services attended by the pupils.

2. *Story*—"A Shepherd Learns About God" (pages 146-48). Lead up to the story with a few remarks: We have studied how the psalms show the thoughts and feelings of the Hebrews at many different times and in many different circumstances—their joy in victory, their sadness for their sins, their thankfulness for the Temple and all their blessings. It happened also that as they went about their daily tasks they came to understand

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God better, and sometimes they made songs about what they had learned in this way. Let me tell you a story about a psalm which shows what one man learned through his own daily occupation.

3. *Study of the Twenty-third Psalm with pictures.*—Have pupils locate the psalm and discuss the experiences of the shepherd which gave rise to the various lines. Use the pictures in the December, 1926, *National Geographic Magazine* or other pictures of shepherd life in Palestine. "The Lord is My Shepherd," by W. L. Taylor, may be used. The other shepherd picture by this artist (referred to in the preceding session) showed a night scene with the sheep and the shepherd in the mountains. Have pupils notice how the picture for today's study differs and which lines of the psalm it best depicts. Here it is daytime and the faithful shepherd leads his contented sheep in the green pastures beside the still waters.

A differing interpretation of verse 5 is that the figure of speech changes here and the psalmist thinks of God's mercy in terms of a banquet hall, where the guest is anointed with fragrant oil and lavishly feted.

The pupils will readily grasp the thought of the shepherd learning that God loves and cares for him much as he cares for his sheep. The analogy does not need to be carried out in detail, but various lines are suggestive of the many ways in which God shows his care—nourishing our bodies and minds, leading us in ways that are right, and comforting us with his presence in time of danger and trouble.

Encourage pupils who do not know the psalm to memorize it. It is printed in their book according to the King James Version.

4. *Study of other psalms of special interest.*—If time remains not needed for the worship service, it may be used with the extra references listed in the Pupil's Book

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and others given here under "Scripture Possibilities."

5. *Worship service.*—Let the pupils carry out quietly and with dignity their carefully planned service. The teacher should sit with the pupils to worship or accompany at the piano if necessary.

Comments and Additional Information

Alternate plans.—The plans for this session will be determined largely by what activities are being undertaken by the pupils and whether they have planned a service of worship. If the pupils have not planned such a service, the teacher may prepare and conduct a little formal period of worship. The teacher may use the story "A Shepherd Learns About God" in the worship service and sometime later let the pupils recall the story and make sure they understand its connection with the Twenty-third Psalm. Pupils do not usually have any difficulty relating the thoughts of the story with the lines of the psalm, and the story itself is well suited for use in worship. If the story is used in worship, the picture by Taylor or "The Good Shepherd" by Plockhorst may be before the class during the service.

Scripture Possibilities

*Psalm 84—longing for the Temple.

Psalms 96; 98—two more songs of praise and thanksgiving.

Psalm 103—a beautiful song of trust in God. Ask: What do verses 1-4 say Jehovah does? How does verse 8 describe Jehovah?

Psalm 107:23-31—an interesting description of sailors at sea, a storm, and the calm which follows.

*Psalm 119—the longest psalm, an alphabetic acrostic.

*Psalm 127:1—"Except Jehovah build the house"

*Psalm 135:15-21—the idols of other countries.

Psalm 136. Pupils may enjoy parts of this psalm, noticing that the second part of every verse is the same and comes in as a kind of refrain. When this was sung at the Temple, the leader may have sung the first part of each verse,

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the response being made by the choir. Or possibly the Levites sang the first part and the congregation the second part.

*Psalm 148—all creation to praise Jehovah.

STORY MATERIAL

A SHEPHERD LEARNS ABOUT GOD

MANY hundred years ago, even many, many years before Jesus, a kind shepherd cared for his flocks on the rocky hill-sides of Judea. So kind was this shepherd that he seemed to know all the needs of his sheep, every want that they had, and every day he cared for them lovingly.

The country was rocky and the grass was scarce, so sometimes the shepherd had to lead the sheep far into the mountains in order that they might graze. At noon, when the sun was hot, the sheep would lie down in the green pastures and rest. Then the shepherd would lead them along a little mountain brook, past the noisy water dashing over the rocks, to a place where the water was still and calm. The sheep were afraid of the swift, noisy water, but by the still waters they drank and were refreshed.

The shepherd would lead his sheep on, trying to find paths that would be safe and easy. He tried to find paths where thorns and rocks would not be so apt to tear the wool of the sheep and which would not make the lambs too tired. The shepherd never walked behind and drove the sheep; he always walked ahead and led them.

At night darkness would come down over the valleys. Beasts such as wolves and lions lurked near-by; they prowled around, ready to pounce out upon the helpless sheep. Over the valley there would hang the very shadow of death. The sheep did not need to fear, however, for if a beast should come near, the shepherd would throw a stone with his sling or fight off the animal with his club-like rod. Often the shepherd would call to the sheep, and they knew his voice. As the shepherd walked, he tapped on the rocks with his

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rod or staff. When it was growing dark and the sheep could hardly see the shepherd, they were comforted by the sound of the staff on the rocks; for when they heard it they knew that their keeper was near.

At last the sheep would be gathered together safely in a cave in the mountains. Bushes and stones were put in front of the entrance so that no prowling wolves or lions could get in. And there, in the presence of these deadly enemies, the shepherd would make a little fire and eat some lunch. He would feed the sheep some grain, and they would sleep safely through the night.

In the morning the shepherd would look over the sheep and treat with oil any which were not well or which had scratches or sores.

On that day the shepherd might take the sheep higher into the mountains. There he would find a place to get water for the sheep. He delighted in filling up the trough from which the sheep were drinking faster than they could drink, so that the water overflowed.

Every day the shepherd cared for his sheep in just these ways. If any lamb were wounded, he would put it over his shoulder and carry it. If any lamb were lost, he would go into the mountains and search for it; and if it had got down over a cliff, he would lean down with his staff and, putting the crook of his staff around the fallen sheep, would bring it back to safety.

We can imagine that one day in the late afternoon, as the shepherd sat on the hillside watching over his flock, his eyes were opened to the glory of the hills about him, the tiny rivulets dashing over fallen rocks, the grass, and the bright mountain flowers. He saw the clouds become tinted with purple and crimson as the sun went down. He thought how at that very hour the smoke of many sacrifices was going upward. Suddenly he may have thought, "Why—I had never realized it in just this way before, but I too have a shepherd. There is Someone who loves me and takes care of me in the same way that I take care of my sheep." And he began to sing:

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The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.¹

In situations where Plockhorst's picture "The Good Shepherd" is being used, the following remarks may be added to the story:

Many years after the shepherd sang his song, there lived a man who showed people how much God loves his sheep. He went about telling the people to live peaceably as sheep of one fold, knowing the love of their Maker. He went about healing the people of sickness and sin and making their lives bright and joyous. When he spoke, people knew that they had heard more than the voice of a man; somehow God was speaking to them. And whenever he laid his hands upon them to bless them, they knew that they were being blessed by God. This person who lived among men and showed people how much God loves them is Jesus. We trustingly follow him as the Good Shepherd.

¹ King James Version.

Unit III

KNOWING AND FOLLOWING JESUS

Aims

1. To help pupils attain a clear picture of Jesus and feel the force of his personality as he is presented in the four Gospels, with supplementary information regarding customs, historical conditions, and geographical setting.

2. To help pupils understand some of the teachings of Jesus, not only against the background of the time, but with their meaning for today, making significant for the pupils such terms as "Kingdom of God," "Son of God," and the phrases of the Lord's Prayer.

3. To lead pupils to appreciate what God has done for the world through Jesus and so to develop in them the desire to be his followers.

Explanation

In this unit the pupils are led to see the picture of Jesus which is unfolded in the Gospels. First they see the boy Jesus as the people of Nazareth saw him amid the conditions of his daily life, the Bible having to be supplemented a good deal at this point by our knowledge of the customs and conditions of the times. Then they see him as he prepared for his work through the baptism and temptations. Pupils view him going about his daily ministry. They see him through the eyes of the publicans and sinners he befriended, and they see him as the untouchables, the Samaritans, and the children saw him. The pupils observe Jesus making multi-

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tudes of friends and at the same time arousing the enmity of certain classes, which led to his death. They picture him teaching, praying, facing death, and going to the cross. Pupils are helped to see Jesus as the people of Palestine saw him and thought of him.

The pupils come to understand Jesus, however, not only as he was known in his life among men, but also as millions of Christians since have known him—One sent of God, through whom God not only *did*, but continually *does*, reveal himself and his purposes to men. Merely to present to children the earthly Jesus as the most perfect man who ever lived, as a spiritual genius and a social reformer, is to give them less than the whole picture. It is necessary to begin at least to develop some idea of the eternal significance of Jesus. A child may not be ready for the mystical interpretations of adults, but he can begin to experience the importance of Jesus for his own life. Even as a part of the objective picture, pupils should know something of what Jesus meant to his followers after his death and what he has meant to Christians through the centuries. This is not forcing the religious experience of the child, but leading him into a better understanding of Jesus and opening the way for the spiritual development which lies ahead. It is hoped, as pupils study about Jesus in this unit, that they will grow in love for him, that they will find an example and inspiration for their own lives in his life, and that they will be led into a deeper experience of God through a growing loyalty to Jesus Christ.

Except for the general outline of boyhood, ministry, and the events of the last week, not much attempt is made at chronology. Many important stories have had to be omitted because of the limitations of time. Events of the ministry which are included are dealt with in a way which makes them clear and vivid, but in no definite chronological order. Our purpose is to portray the

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character of Jesus and the quality of his ministry. For this an exact chronology is not necessary—and indeed it is impossible anyway, since the various Gospel writers differ considerably in the order in which they relate various incidents.

As far as possible the events of Jesus' life are pictured in their geographical setting, with explanations of unfamiliar terms and references to customs and political conditions. Much supplementary material is suggested. The importance of background information is clearly seen in the misunderstandings of children. Jesus' command to the healed man to "pick up" his "bed" puzzled the girl whose only idea of a bed was the large iron one with heavy springs on which she slept. Another child was bothered by the words "strictly charged," since to her they suggested only a charge account. There have been fifth-grade pupils who admitted that they thought the story of the disciples "plucking ears" on the Sabbath meant that "the disciples were hungry, so they took off their ears and ate them." Frequently, in repeating the line, "Hallowed be thy name," pupils think of "hallowed" as a form of "hello," a kind of salutation at the beginning of the prayer. The phrase seemed almost a sacrilege to a child who thought the word was "hollowed." Others think of the word "hallowed" as one of God's names. Various pupils to whom the word "publican" was not clear have referred to the "republicans and sinners."

Suitable pictures and songs are much more numerous on New Testament subjects than on Old; so there is an abundance of material. The teacher's problem is one of selection. More materials and activities are suggested than any teacher can possibly use in eleven one-hour sessions. This is because not all teachers will have access to the same materials, and classes have different backgrounds. As in the other units, the teacher can

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select and adapt, and there is ample provision for those classes fortunate enough to meet twice a week or to have longer sessions.

In teaching the unit it is expected that teachers will vary method as well as materials. There is no one way, for example, of presenting the stories. Sometimes tell the story first or have the pupils read it, following this with the study of an appropriate picture and then the reading of the biblical account. Sometimes start with picture study and a discussion of the story it relates, followed by the reading of the biblical account. Sometimes begin with the biblical account itself and a discussion of it, bringing in pictures or other materials which contribute to an understanding of the story. You may wish to tell some of the stories in the Pupil's Book instead of having pupils read them, or you may wish to have the pupils read the stories directly from the Bible instead of from their book. The book for the pupils is intended as a help, not a hindrance; so do not hesitate to put it to one side when other methods seem better suited to your group. Regardless of the approaches used, the Pupil's Book is of value in furnishing a review and summary of materials for the pupils.

Pupil Activities

The regular activities of the classroom include reading from the Bible and Pupil's Book, doing suggested written work and drawing, engaging in group discussion, worship, and picture study. Classes may also choose some of the following additional activities:

1. *The making of lantern slides.*—Pupils may make small illustrations of events in the life of Jesus, the best to be chosen for reproduction on lantern slides. The lantern slides made by the pupils may be selected and arranged for use in a program or worship service to be given at the end of the year for parents and friends. As

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far as possible pupils should prepare the program, writing the stories and descriptions to be used with the lantern slides and selecting the scripture to be quoted.

Lantern-slide materials may be secured from the Keystone View Company, Meadville, Pennsylvania. Write for circulars describing the processes of making slides and giving the cost of the materials. Briefly the method is as follows where crayon is to be used: A piece of etched glass, size $3\frac{1}{4}$ by 4 inches, is laid over the pupil's drawing and may be held in position by a few thumb-tacks placed about it. The outline of the picture is made in clear pencil lines on the glass, a quarter-inch margin being allowed around the edges of the glass for taping. Then the pencil outline on the glass is carefully colored with special crayons provided for the purpose. When each part has been gone over thoroughly, a plain cover glass may be placed over the crayoned surface and the edges bound together with black tape. The cover glass is not essential, but protects the slides for future use. If the glass is to be used over again for some other purpose, do not cover it with the plain glass; the crayon can be washed off and the glass will be ready for some other picture. Where pupils make the slides with paint or ink, plain glass can be used instead of the etched. This is less expensive and perhaps takes less time, but with pupils this age the pencil-and-crayon slides are apt to be more artistic and more carefully done.

For large groups, where each pupil is to be given an opportunity to make a slide and the making of glass slides is not practicable, teachers may order Slidecraft mats, which are made of a noninflammable cellulose material. These take pencil, ink, and crayon and may also be inserted in a typewriter. They have the advantages of being lighter in weight and less bulky and fragile than glass. They may be obtained from The

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Sillcocks-Miller Company, South Orange, New Jersey.

2. *Seeing a good moving picture or a set of lantern slides on the life of Jesus.*—This would be of greatest value near the conclusion of the unit. One moving picture which has been favorably received is the thirteen-reel silent film "I Am the Way." The reels may be rented separately for \$2.25 each (at this writing) or the entire series for \$23. The topics of the various reels are as follows: "When Jesus Was Born," "The Boyhood Home of Jesus," "A Young Man of Nazareth," "The Day of Decision," "Jesus Gathers His Friends," "A Ministry of Healing," "A Countryside Teacher," "The Kingdom of Heaven," "Jesus and the Temple," "Blind Leaders," "The Hours of Trial" (2 reels), "The Living Christ." These may be secured from either the Harmon Foundation, Inc., 140 Nassau Street, New York City, or your denominational supply house.

A "Catalogue of Films for Church and Community Use," issued by the Religious Film Association, may be secured through any of the denominational publishing houses co-operating in the Association—price, 35 cents.

Stereopticon slides on the life of Jesus from the Albert E. Bailey collection may be obtained from the Bureau of Visual Aids, Board of Christian Education, Evangelical and Reformed Church, 1505 Race Street, Philadelphia, Pennsylvania. A catalogue will be sent on request.

Many filmstrips (series of pictures on 35 millimeter film) are available on the life of Jesus. A catalogue, "Library of Religious Filmstrips and Slides," may be secured from the Society for Visual Education, Inc., 100 E. Ohio Street, Chicago, Illinois, or your denominational supply house. Filmstrips of pictures in *Christ and the Fine Arts*, by Cynthia Pearl Maus, are distributed by this Society.

The booklet *Visual Method in the Church Curricu-*

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lum, which may be secured from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois, will be helpful to those desiring further information along this line.

3. *Planning a concluding program or service of worship.*—Drawing on their experience in the previous unit and what they have learned there, pupils can plan a service for their own group or one to which others will be invited. One of the moving pictures mentioned or lantern slides with their explanations may take the place of a story or sermon. Pupils should preside, read the scripture, lead in prayer, and do the explaining and story-telling. The purpose of the service should be to deepen the feeling of love and admiration for Jesus, and to increase the pupils' faith in him and their desire to be his loyal followers. If the entire year's work is to be concluded with one large program drawing on all of the units, then this service of worship may be deferred a session or two, and used in that connection.

4. *Map-making.*—As in Unit I, pupils will enjoy making maps of different kinds. Those who have not yet made salt maps of Palestine can make them in connection with this unit, labeling the places of importance in the life of Jesus. The maps in the first Pupil's Book may be referred to for the topography and fertility of the country. Instead of showing kinds of soil, pupils may wish to indicate the divisions of Palestine at the time of Jesus as shown in the map in the second Pupil's Book. Instructions for making salt maps have been given in Unit I. See page 43.

Large picture maps of Palestine are also of value. Pupils can sketch or mount little pictures of events in the life of Jesus at the places in which they occurred. For example, a picture map can show scenes of Jesus' boyhood at Nazareth, his ministry at Capernaum, his

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conversation with the woman at the well at Sychar, and his last days in Jerusalem.

5. *Making of oriental houses and objects.*—Models of a one-room peasant house can be designed of clay, cardboard, or wood. If the roof is made so that it can be lifted, the interior of the house may be shown—the lower part used by the animals and the upper portion with lampstand, chest, shelves, oven, and window. A larger house can be made and equipped with a mill fashioned of wood or clay and a lamp and jugs made of clay.

If time permits and the pupils have never constructed a Palestinian village, it may be interesting to make a village of Nazareth with many small houses, a synagogue and school, a market place with booths, the village well, and little figures.

Pupils who have never made Torah scrolls can make them at home if not in class. To make one, a long strip of paper can be wound at each end on candy sticks, meat skewers, or dowels. Verses from the Pentateuch such as Deuteronomy 6:4-9 or Exodus 20:3-17 may be copied. A fancy cover can be made of cloth. Where the sticks are large enough the ends may be carved or ornamental knobs attached.

6. *Working on a notebook, file, or scrapbook.*—If one of these has been started at the beginning of the course, or if a "Bible Story Book" is in the process of being made, pupils may make additions with each session of this unit. Review the first item under "Pupil Activities" in the Introductory Sessions. If such a project has not already been started, it can be taken up for this unit alone, dealing only with Jesus. A class might like to write its own "Life of Jesus," each member contributing and illustrating it with old Sunday-school pictures, miniature prints, and original drawings. Oc-

UNIT III—SOURCE MATERIALS

asionally a pupil will carry forward a project of this kind alone.

7. *Reading from the Bible and Bible story books.*—Such reading was suggested in Unit I and may be continued with references in the New Testament and children's books on the life of Jesus. Consult "Source Materials." Pupils who have started reading from their Bibles each day during Unit II should continue the practice in connection with this unit.

8. *Making a long frieze depicting a series of events in the life of Jesus.*—This will appeal to some pupils who like to draw. Wrapping or shelf paper may be used, and crayons, water colors, or tempera poster paints will be needed.

Source Materials

BOOKS

Refer also to the general biblical and worship sources on pages 12-13.

For teachers:

Bailey, Albert Edward: *The Gospel in Art*. Boston: The Pilgrim Press, 1931.

Craig, Clarence Tucker: *The Study of the New Testament*. New York: Abingdon-Cokesbury Press, 1939.

Glover, T. R.: *The Jesus of History*. New York: Association Press, 1917.

Mathews, Shailer: *New Testament Times in Palestine*. New York: The Macmillan Co., 1933.

Maus, Cynthia P.: *Christ and the Fine Arts*. New York: Harper & Bros., 1938.

Walker, Rollin H.: *Jesus and Our Pressing Problems*. New York: Abingdon-Cokesbury Press, 1935.

Weatherhead, Leslie D.: *The Transforming Friendship, A Book about Jesus and Ourselves*. New York: Abingdon-Cokesbury Press, 1931.

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For pupils:

- Ball, Elsie: *The Greatest Name*. New York: Abingdon-Cokesbury Press, 1938.
- Bonser, Edna M.: *The Little Boy of Nazareth*. New York: Harper & Bros., 1930. An imaginative story of the boyhood of Jesus.
- Bowie, Walter Russell: *The Story of Jesus for Young People*. New York: Charles Scribner's Sons, 1937.
- Grant, Frederick C.: *The Life and Times of Jesus*. New York: Abingdon-Cokesbury Press, 1921.
- Jones, Rufus M.: *The Boy Jesus and His Companions*. New York: The Macmillan Co., 1922.
- Keith, Marian: *Glad Days in Galilee*. New York: Abingdon-Cokesbury Press, 1935. An imaginative story of the boyhood of Jesus.
- Levinger, Elma Ehrlich: *With the Jewish Child in Home and Synagogue*. School Edition. New York: Bloch Publishing Co., 1935.
- Waterhouse, Gilbert: *The Gospel Story of Jesus*. Illustrated by William Hole. New York and London: Harper & Bros., 1929.

MAPS

Maps in Pupil's Book I showing types of soil and topography of Palestine.

Maps in commentaries and reference books.

Kent and Madsen wall map, "Palestine in the Time of Jesus," size 18½ by 27½ inches, mounted on wooden rollers. Published by Abingdon-Cokesbury Press, and may be ordered through denominational supply houses.

Historical Atlas of the Holy Land. Chicago: Rand McNally & Co., 1938.

PICTURES

As in Unit I, it will be necessary for the teacher to make his own collection of pictures, selecting from this list or using others equally appropriate, and bearing in mind spiritual values as well as artistic qualities and a certain degree of realism.

UNIT III—SOURCE MATERIALS

Pupils may already have studied some of the pictures listed, in which case others can be readily substituted, as there are many fine prints on New Testament subjects.

Time does not permit analysis of the composition of pictures—lines, rhythm, balance, shading, and the like—nor many facts about the artists. The purpose here is not so much to further an appreciation of a few great masterpieces of art as to cultivate a better understanding of the person and work of Jesus. Pictures are used for the vivid impressions they can make toward this end.

Following are listed some suitable pictures from which selection may be made.

Places and customs:

Wilde's Bible Pictures, published by W. A. Wilde Company, 131 Clarendon Street, Boston, Massachusetts. A catalogue will be sent on request.

"The Once Upon a Time Series," sets of twelve reference cards, size 8½ by 13 inches, published by the Westminster Press.

Session I:

Pictures which suggest things people do about Jesus—Christian churches, Christian worship, celebration of Christian festivals, missionaries and other Christian workers in their fields of service.

Pictures of the village of Nazareth, homes of Palestine, market place, village well, oven, mill, interior of peasant home, oriental house furnishings, carpenter shop, synagogue school, Law scroll, Jesus as a boy helping in the carpenter shop, women carrying water from a well, and any other pictures which help illustrate what is studied.

The reference cards and Wilde pictures previously referred to are helpful at this point. Other good sources of such pictures are: postcards of Palestine, picture

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magazines, *The National Geographic Magazine*, travel sections of newspapers, discarded church-school books and papers, and some of the large colored primary pictures, not too immature.

Session II:

Wood, "The Hilltop of Nazareth"—S.P.C.K., W. 1013
Mengelberg, "Jesus' First View of Jerusalem"—P 3058
Hofmann, "Christ and the Doctors"—P 800 (may be secured in "Extra Size")
Hofmann, "The Christ," from "Christ and the Doctors"—P 801
Hunt, "Finding of Christ in the Temple"
Copping, "Wist Ye Not?"—No. 74

Session III:

Copping, "John the Baptist"—No. 45
Copping, "The Temptation"—No. 46

Session IV:

Margetson, "The Sermon at Nazareth"—No. 144, Union, N. T. series
Zimmermann, "Christ and the Fishermen"—P 1101 (may be secured in "Extra Size")
Copping, "The Call of Andrew and Peter"—No. 10
Wood, "The Call of the First Disciples"—S.P.C.K., W. 1009
R. Payton Reid, "The Wonderful Healer"
Wood, "Jesus the Healer"—S.P.C.K., W. 1012
Hofmann, "Christ Healing the Sick"—P 797 M

Session V:

Copping, "The Healing of the Leper"—No. 6
William Hole, "Conversion of Zacchaeus, a Publican"
Hofmann, "Christ and the Woman of Samaria"—P 797 K
Copping, "The Well of Sychar"—No. 49

UNIT III—SOURCE MATERIALS

- Copping, "The Centurion"—No. 79
Plockhorst, "Christ Blessing Little Children"—P 807
Hofmann, "Christ Blessing Little Children"—P 797 L
Copping, "Jesus Blessing Little Children"—No. 2
Wood, "Of Such Is the Kingdom of Heaven"—S.P.C.K., W. 1024
William Hole, "Jesus and the Children"
Hofmann, "Christ and the Rich Young Ruler"—P 802 (may be secured in "Extra Size")
Clementz, "Christ and the Rich Young Man"
Copping, "The Rich Young Ruler"—No. 80
William Hole, "Jesus Restoreth Sight to Bartimaeus"
Copping, "Bartimaeus"—No. 11
Margetson, "Mary and the Alabaster Box"
Copping, "Christ in the Pharisee's House"—No. 94

Session VI:

- Bida, "Christ Healing the Man with the Palsy"—P 3272
Doré, "Jesus and His Disciples in the Cornfield"—P 4134

Session VII:

- Hofmann, "Christ Teaching from a Boat"—P 804 (may be secured in "Extra Size")
Copping, "The Sermon on the Mount"—No. 4
Hofmann, "Sermon on the Mount"—P 797 I
Wood, "Jesus Teaching from the Boat"—S.P.C.K., W. 1005
Wood, "The Sermon on the Mount"—S.P.C.K., W. 1015
Copping, "The Sower"—No. 8
Copping, "The Lost Sheep"—No. 78
Soord, "The Lost Sheep"
Copping, "The Lost Piece of Silver"—No. 13
Copping, "The Prodigal Son"—No. 1
Copping, "The Good Samaritan"—No. 5
Copping, "The Hope of the World"—12 by 18 inches, London Missionary Society
Tom Curr, "Follow Me"—27 by 20½ inches, London Missionary Society

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Session VIII:

Copping, "The Pharisee and the Publican"—No. 15

Session IX:

Hofmann, "The Triumphal Entry"

William Hole, "Jesus Rides Into Jerusalem"

Plockhorst, "Christ's Entry Into Jerusalem"—P 814

Copping, "Christ's Entry into Jerusalem"—No. 76

Wood, "The Triumphal Entry"—S.P.C.K., W. 1022

William Hole, "Jesus and the Money-Changers"

Ford Madox Brown, "Christ Washing Peter's Feet"—P 944

William Hole, "Jesus Washeth His Disciples' Feet"

Copping, "Washing the Disciples' Feet"—No. 75

Wood, "The Feet-Washing"—S.P.C.K., W. 1025

Da Vinci, "The Last Supper"—P 280

Hofmann, "The Last Supper"—P 797 T

Hofmann, "Christ in Gethsemane"—P 798 E (may be secured in "Extra Size")

Liska, "Christ in Gethsemane"—P 3061

Copping, "Gethsemane"—No. 52

Wood, "Gethsemane"—S.P.C.K., W. 1017

Harrach, "Denial of St. Peter"—P 3250

Wood, "St. Peter's Denial"—S.P.C.K., W. 1019

Munkacsy, "Christ Before Pilate"—P 831 (may be secured in "Extra Size")

Ciseri, "Christ and Pilate" ("Ecce Homo")—P 1102

Hofmann, "Christ Before Pilate"—P 797 V

Hofmann, "Christ Bearing the Cross"—P 797 W

Hofmann, "The Crucifixion"—P 797 X

Munkacsy, "The Crucifixion"—P 831 B

Herbert Schmalz, "The Return from Calvary"

Session X:

Sallman, "Head of Christ"

Hofmann, "The Christ"—P 802 B

Hofmann, "The Christ"—P 805 (may also be secured as penny colored miniature from Art Education, Inc., 35 West Thirty-fourth Street, New York City)

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Session XI:

Copping, "Peter and John at the Beautiful Gate"—No. 18
Copping, "Saint Paul's Last Imprisonment"—No. 89
Shields, "St. Paul at Rome"—No. 191, Union Bible pictures, New Testament series (story given on back of picture)
Long, "Diana or Christ?"—No. 192, Union, N. T. series

"P" preceding the number of a picture indicates that it is published by the Perry Pictures Company. Pictures listed thus are all available as two-cent miniatures, some as one-cent miniatures also, and most of them as the ten-cent "Extra Size," 10 by 12 inches. All of these are in sepia. A catalogue may be secured from Perry Pictures Company, Malden, Massachusetts, for fifteen cents.

"S. P. C. K." after a picture indicates the Society for Promoting Christian Knowledge, of London, England. Some of the pictures thus labeled are only occasionally obtainable now. They are published as miniatures or as large inexpensive prints, and are in color.

The Copping pictures are published in color, size $5\frac{3}{8}$ by $8\frac{1}{4}$ inches, by Abingdon-Cokesbury Press. They are sold in complete sets of ninety-five.

Nelson's Bible Wall Pictures, published by Thomas Nelson and Sons, cover almost the whole range of biblical topics and are large (32 by 23 inches) and inexpensive. A catalogue showing the pictures is available from the New York branch, 385 Madison Avenue, New York City. These pictures have to be imported.

Pictures from all of these series may be ordered from your denominational supply house.

The matter of pictures has been dealt with in some detail because their use should not end with the primary years, and the securing of appropriate inexpensive pictures for older pupils becomes a problem. The

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better miniatures are often too expensive to be bought for each child in large groups; at the same time they are too small to be held before the class for study, being suitable, however, for the study table. Large prints, which may be placed before the class, are often too expensive to permit the purchase of a number of them for general class use. It is hoped that the information given here will enable the teacher to study out the problem for his own classes and secure enough pictures to make the Bible stories as interesting and vivid as possible.

MODELS AND OBJECTS

A mill
Miniature Torah scroll
Mezuzah
Phylacteries
Tallith (prayer shawl)

The mill and scroll produced by the New York Sunday School Commission may be secured from denominational supply houses. The Jewish objects, including the scroll, can be secured from the Bloch Publishing Company, 31 West Thirty-first Street, New York City, or from other Jewish concerns.

Teacher's Preparation

Read the unit through in entirety, both Pupil's and Teacher's Books, and become acquainted with as many source materials as possible. In doing this seek to clarify your own thinking and to decide just what you want the unit to mean to your pupils. Think in terms of your classes and make whatever adaptations are necessary in consideration of their degree of maturity and the teaching situation.

Secure whatever books, maps, objects, and pictures

UNIT III—SESSION I

you intend to use, and send for the circulars giving information on the visual-education materials suggested under Activities. Secure also all materials such as paper, paints, and clay needed in carrying out various projects.

A large map of Palestine at the time of Jesus, which can be placed before the class, will be a help in teaching. You can paint one inexpensively on heavy paper or sign cloth, making it an exact copy of the one in the Pupil's Book. An alternative would be a map drawn on the blackboard.

If this unit is being taught apart from the others, read "Teacher's Preparation" for the first two units for details which will apply to this one also.

SUGGESTIONS FOR INDIVIDUAL SESSIONS

SESSION I

Purpose

To interest pupils in those parts of the Bible which tell us about Jesus, through helping pupils feel the importance of Jesus and the need of knowing about him, and through bringing to light their own questions about him.

To help pupils picture life at Nazareth when Jesus was a boy, and to imagine the boyhood of Jesus against this background, seeing him at home and in the carpenter shop, at play, at school, and at worship in the synagogue.

Possible Procedure

1. *Awakening interest in the Bible as a book that tells us about Jesus.*—This can be done by helping pupils to want to know more about Jesus, and so also about the Book which tells of him.

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Have about the room, on a table or on the blackboard ledge, a few stimulating pictures and books which pupils may look at before class begins. There may be pictures of Christian churches and Christian worship, the celebration of Christian festivals, pictures of missionaries and other great Christians and their fields of service. There may also be placed on display a few choice well-known pictures of Jesus, especially some which are to be taken up during the unit. Some of the books about Jesus listed under "Source Materials" may be arranged on a table. The materials for browsing can also include songbooks open to songs about Jesus, or a few selections of music about Jesus such as are used in choirs.

The pictures and books are to be the means through which may be started a discussion concerning things people do about Jesus. Suggestions of the pupils may be the basis of a list on the board showing that people: build Christian churches and pray in his name; celebrate Christmas and Easter; paint pictures of Jesus; write books about him; compose music, such as Handel's *Messiah*; give their lives in service. In connection with this last point, Albert Schweitzer, Kagawa, E. Stanley Jones, or other great Christian leaders may be referred to. Ask pupils why they think it is that Jesus is honored in so many ways—who was he and what did he do? This is a question to bear in mind throughout the unit.

All of the pupils will know some stories about Jesus. They may mention their favorite stories, some of which will be located in the Bible. Have the pupils notice that they are all contained in the four Gospels.

Have pupils read the section in the Pupil's Book, "What We Know and What We Should Like to Know About Jesus." Let pupils check the questions about Jesus in which they are interested and add others.

UNIT III—SESSION I

2. *Studying about the boyhood of Jesus.*—For consideration of the section "Words to Become Acquainted With" preceding the individual chapters of this unit in the Pupil's Book, see page 56 of this book. Have pupils read the first chapter, "The Boy of Nazareth." Pupils may study silently or several of them may read aloud in turn to the class. The teacher should be prepared to give information regarding the synagogue and synagogue school and to show pictures and models to clarify the reading material. These may be shown at various points in the reading or at the conclusion of the chapter. Use pictures of Nazareth today, Palestinian homes, the mill, the oven, the carpenter shop, children of Nazareth at play, the synagogue, boys sitting about the rabbi at school, and pictures of the boy Jesus. Models of Palestinian houses (suggested on page 53) are helpful at this point and also the models of the mill and scroll—which may already have been studied in connection with Unit I. A mezuzah, prayer shawl, and phylacteries help make clear Jewish customs still practiced. Consult the list of "Source Materials" for this unit and the "Additional Information" for this session.

For some classes this will be largely a review of material previously studied. With other classes it will be well to devote more than one session to these matters.

3. *Discussion of things Jesus learned as a boy.*—Ask: What were some of the things about Jesus' boyhood which would help him as a man? What was he learning? Help pupils realize the advantages in being brought up in a fine Jewish home—the training in synagogue and school, a wholesome balance of work and play, living as a member of a large family, and learning a trade. Connect this study with the other two units by asking what some of the stories and psalms were which Jesus learned as a boy. Did he know the story of

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Moses and the Ten Commandments and the story of Elijah before King Ahab? Did he know the Twenty-third Psalm and the Hundredth Psalm? Have pupils recall as many Old Testament stories and songs as they can, pointing out that Jesus too knew all of these, for his Bible or Scriptures consisted largely of books which now comprise our Old Testament.

4. *Activities*.—Let pupils find the biblical references suggested in their book. Let them read through the list "Some Things to Do" and consider which enterprises they would like to carry out. The pupils may start to learn the song "At Work Beside His Father's Bench," page 19 in the Pupil's Book.

5. *Worship*.—The teacher will have to plan this in view of the songs the pupils know, the training which they have had, the time element, and the total situation. If the class takes part in a formal period of worship with other classes before or after the session, the teacher may find it best to use only prayer in the class session.

Comments and Additional Information

The mill.—One of the most important possessions of every Nazareth home was the mill in which wheat and barley could be ground into flour. The mill consisted of two large stones about eighteen inches in diameter and about six inches thick. The top stone had a hole in the middle through which grain was poured. It also had a handle standing upright, by which the upper stone could be turned round and round over the lower stone. As the upper millstone turned, the wheat was ground into flour which was pushed out at the sides between the two stones. Two people—usually women—sitting on opposite sides of the mill and grasping its handle, would work together to move the heavy upper stone around. The sound of the mill, however harsh

UNIT III—SESSION I

and grating, was a pleasant sound, for it meant that there was food to eat.

The synagogue.—Every Friday the household of Mary and Joseph was especially busy, because Friday was the day in which the house had to be cleaned and plenty of food prepared so that no cooking would need to be done on the Sabbath. The Sabbath began on Friday at sunset and lasted until sundown Saturday evening.

Every Sabbath morning there would be a service in the synagogue. This Joseph would no doubt attend faithfully with the other men. Boys were encouraged to attend also. Women were permitted to go to the meeting if they chose, but had to stay in a section or balcony by themselves.

Before the people, in the position of greatest honor, was a chest or cupboard with a curtain or covering in front of it. This was called the "ark," and it contained the sacred writings. It reminded the people of the ark of the covenant which their early forefathers had carried in the wilderness. It was the most important part of the synagogue, just as the Holy of Holies was the most important part of the Temple. From his place beside Joseph, Jesus could see the ark. He could also see the raised platform with the reading desk, and in front of it the special seats for men of prominence.

During the worship service the congregation recited together the Shema (Deut. 6:4-9; 11:13-21; Num. 15:37-41). Then an appointed leader read certain prayers, to which the congregation responded with "Amen." Probably the part of the service which meant most to the children was that in which the large scrolls with their beautiful cloth coverings were taken from the ark. For the Sabbath service seven men were called upon to read in turn portions of the Law scroll or Torah. They read standing. Before and after each person's reading,

a benediction was pronounced. Following the reading from the Law, one person would read a lesson from the Prophets (a term which also included the older historical books). This might be a selection of the reader's own choosing. Since the Scriptures were written in Hebrew, they had to be interpreted to the people in the spoken tongue, which was Aramaic. Translation was made, therefore, following the reading of each verse of the Torah and every three verses of the Prophets. After the reading of the scripture, a sermon or "teaching" was given. The speaker was seated before the congregation. Sometimes the discourse was delivered by one of the leaders or a visiting teacher, but anyone who was competent had the privilege of addressing the people. The service concluded with a benediction which might be pronounced by a priest or take the form of a closing prayer.

During the service, how Jesus must have longed for the time when he too would be old enough to read the Hebrew Scriptures in the synagogue! And how eagerly he must have awaited the time when he might teach and explain the sacred writings to his people in the language they best understood!

The synagogue school.—In the synagogue, or in a building next to it, classes were held during the week for boys, the youngest pupils being six years of age. The boys sat cross-legged on the floor in a circle about a man whom they called "rabbi," which is the Hebrew word meaning "teacher." While the boys were at school, the girls stayed home and learned from their mothers how to cook, keep house, and care for younger children.

The pupils did not have arithmetic books, art books, or science books; their only textbooks were parts of what we now know as the Old Testament, especially the Pentateuch, and some other ancient sacred writings.

UNIT III—SESSION I

The books from which the rabbi read were rolls of papyrus. The boys recited their lessons aloud and learned them word for word. They learned to read Hebrew and to write. Sometimes the rabbi drew letters of the Hebrew alphabet with a stick in the sand, and the boys would learn what they were and copy them. When they could write well enough, they would copy down the laws and stories they had learned on clay or wax tablets. The only scripture some of the homes had was that which the boys would write down and take home.

With the Jewish child today.—Christians sometimes refer to synagogues and Jewish religious customs as though they were simply things of the past, disregarding the Jewish culture of today. Most pupils have some contact with Jewish people, and there may be a synagogue in your community. Do all you can in teaching the biblical materials to develop an understanding of Jewish people of today and an appreciation of all the goodness and beauty in Judaism.

Today, as in Bible times, the Jewish Sabbath is from Friday at sundown to Saturday at sundown, and the day which precedes it is a day of preparation—of preparing food, cleaning the home, and other activities to welcome the Sabbath as a day of joy and rest. The most important part of the synagogue is still the ark containing the sacred scrolls; and during the service psalms are chanted, the Shema is repeated, and the Torah is read. In orthodox synagogues today the men and women still sit in separate sections. The men wear prayer shawls and have their heads covered. In liberal or Reform synagogues of today, however, men and women worship together. The men may have their heads bare, and they do not wear the prayer shawl. In the Reform synagogues, also, the service is usually conducted in English, and the rabbi gives a lecture or sermon. It is interest-

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ing to note that Christian churches and public worship are patterned after the synagogue and its services.

As regards the home, some of the customs referred to in the Pupil's Book continue to hold. On the doorpost of many a Jewish home is a little wooden or metal case, the mezuzah, containing the Shema in Hebrew, an object which is reverently touched on entering the home and which is a sign of God's blessing and protection over the household and a reminder to keep his commandments.

Orthodox Jewish men and boys of thirteen and over in the present day wear the tallith (prayer shawl) and tephillin (phylacteries) in prayer as did the strict Pharisees of the time of Jesus. In putting on the phylacteries, one little black box is carefully tied to the middle of the forehead, fulfilling the command of the Shema to bind the law as frontlets between the eyes, and the other is carefully adjusted to the upper part of the left arm because that is the arm nearest the heart. The straps are tied in certain ways to represent Hebrew letters, which, when put together with the letters on the boxes, form the word for Almighty. Each little box contains four passages giving the laws of the phylacteries. In the box on the head there are four parts, each containing one passage. In the box on the arm there is just one strip of parchment containing all four passages. The purpose of the tallith is to remind the wearer to remember God's commands and to do them.

An interesting and informative little book is *With the Jewish Child in Home and Synagogue*, by Elma E. Levinger. An approach to these matters from the standpoint of the Christian child is given in *A Junior Teacher's Guide on Jewish-Christian Relationships*, by Edna M. Baxter (Friendship Press), and also in the unit "Our Jewish Neighbors," by the present writer, *The Elementary Magazine*, April, May, and June, 1937.

UNIT III—SESSION II

Scripture Possibilities

*Luke 2:40; Mark 6:3. See Pupil's Book.

SESSION II

Purpose

Through a further study of Jesus' boyhood to help pupils understand some of the political, social, and religious factors which furnish the background of Jesus' life, and to help them see how, even as a boy, Jesus was eager to do God's work.

To develop in pupils the desire to start as boys and girls to do God's work and to prepare for greater service ahead.

Possible Procedure

1. *Reports of pupils and conversation.*—These may concern outside reading, pictures or objects brought in, or projects being undertaken.

2. *Study of Pupil's Book*—chapter 2 "Two Hilltops." Pupils should locate on maps the places referred to. It will be helpful to have a map of the Roman Empire as well as a map of Palestine before the class. Maps can be sketched on the blackboard if no others are available. Have pupils recall that one of the ancient routes of travel from the east went through Damascus, across the Plain of Esdraelon, and along the coastal plain of Palestine into Egypt.

With the section "The Hilltop of Nazareth," use the painting by Elsie Anna Wood having the same title if you own or can obtain a copy. Stir the imagination of the pupils as you discuss what Jesus may have seen from the hilltop and what he may have thought. Ask: Have you ever been on a hilltop? Why is it fun? Yes, we can see a long way. How far could you see? The picture shows how far Jesus could see from his hilltop.

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There are Nazareth and the Plain of Esdraelon, Little Hermon and Mount Gilboa, and in the dim distance the blue hills of Samaria. Explain that the lady who painted the picture went to Palestine and painted this picture on the hill above Nazareth where Jesus probably often stood as a boy.

The frontispiece of the Pupil's Book may be referred to as the way another artist has shown how Jesus and his friends could have watched the passing caravans and bands of soldiers and learned about distant places as they played on the hills of Galilee. In this picture the boys are not on the hilltop of Nazareth, but in some ways the view they see is similar.

The story of Jesus at the age of twelve can be made vivid for the pupils if the teacher will supply the background of the story given under "Additional Information." Let pupils read the story in the Bible and recall what they studied in Unit II about Herod's Temple and how the pilgrims went to it with joy, chanting psalms on the way. Use one or two of the pictures listed for this story under "Source Materials." If pupils have not already studied Hofmann's "Christ and the Doctors," they may attain an appreciation of this well-known picture. The picture is not realistic as regards clothes and customs of the time, its chief interest being in the faces and attitudes of the boy and the men. The figure which immediately takes our attention is that of the boy Jesus. The artist has achieved this not only by placing him in the center of the picture and in lighter clothing, but by the lines of the picture and the way the eyes of the others are fixed upon him. Ask: To what is Jesus pointing? Of what does he seem to be thinking? What questions may he be asking? Study the faces of the men: Which one seems interested in this bright young boy and eager to explain to him the teachings of the scribes? Which one is giving serious

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thought to the things Jesus is saying and wondering if, after all, he might be right? Acquaint the pupils also with some of the less familiar pictures.

3. *Special activities*.—Have the pupils read "Some Things to Do." Projects or enterprises to be carried out during class time will depend on the length of the class period, the size of the class, and the equipment available. Encourage pupils to carry out at home other activities in which they are interested. Instructions for making salt maps are given in Unit I, page 43.

4. *Worship*.—This may center around one of the pictures used in the lesson and placed before the class. An appropriate song for use with "The Hilltop of Nazareth" during spring or summer is "This Is My Father's World." An appropriate story for use with Hofmann's picture, "Christ and the Doctors," is "Beginning in Boyhood," a story of David Livingstone, printed on pages 230-233. This story, including the introduction and conclusion appearing in brackets, has been so used effectively in the following formal period of worship, the choir consisting of pupils:

BEGINNING IN YOUTH TO DO GOD'S WORK

PRELUDE: Tune "Nicaea" ("Holy, Holy, Holy! Lord God Almighty!")

CALL TO WORSHIP

Choir: "The Lord is in his holy temple;
Let all the earth keep silence before him."

Leader: Psalm 24:3

Group: Psalm 24:4-5

SCRIPTURE: Ephesians 4:25, 28, 29, 32

HYMN: "O God, Our Help in Ages Past" (standing)

RESPONSIVE PRAYER: a litany about Jesus (standing)

HYMN BY CHOIR: "O Master Workman of the Race"

PICTURE TALK AND STORY: "Beginning in Boyhood"

QUIET MUSIC: Tune of "Father, Lead Me Day by Day"
(words of the song were before the pupils)

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HYMN: "I Would Be True" (standing)

BENEDICTION

POSTLUDE: Tune "Lancashire" ("Lead On, O King Eternal")

Additional Information

Galilee and conditions of the time.—A glance at the maps shows that Galilee is land which once formed a part of the Northern Kingdom, the latter being captured by the Assyrians in 722 B.C., at which time its inhabitants were deported and became known as the "Lost Tribes." The origin of the Samaritans at that time and the rebuilding of Judah after the Babylonian Exile were mentioned in Unit I, but the question naturally arises as to how Jews became settled in Galilee. In the year 105 B.C. the ruler Aristobulus annexed a large province, Iturea. Jews from Judea were moved into a part of the province, and the land given to them was named "Galilee." The Jews of Galilee continued to attend the festivals in Jerusalem, worshiped at synagogues, were educated in synagogue schools, and upheld the traditions of their people. Being separated from Judea by Samaria, however, some of their manners and ways of speaking became different from those of the Judean Jews. The peasant folk of Galilee did not feel so strongly the need of some of the ceremonies required by teachers in the part of the country where the Temple was located. In Galilee also the expectation of a Messiah and the Kingdom was most intense, and there was a spirit of revolt against Rome.

In fairness it should be said, however, that the rule of the Romans was not altogether harmful. For the most part, Rome ruled justly and allowed the Jews to carry out their own laws in matters which concerned their country alone. The people were permitted to worship as they pleased. Roman soldiers, though keep-

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ing the people from their freedom, at the same time protected them from other nations. Fine roads were built also, connecting Palestine more closely with the other nations of the great Roman Empire which extended from the British Isles to Persia. Law and order, improved travel, and commerce were fostered. Greek became the universal language of the empire, so that later, when the New Testament books were written, they were written in Greek. Jews had gone forth into all parts of the empire, establishing synagogues wherever they went and teaching their faith in one God, a God of righteousness. All of this formed just the right setting for the life and work of Jesus and the missionary labors of Saint Paul after him.

The journey of the boy Jesus to Jerusalem.—In the spring of the year the time drew near for the Passover feast in Jerusalem. The festival lasted a week and was one of the greatest festivals of the nation, being held in memory of the time the Hebrews escaped from slavery in Egypt twelve or fourteen hundred years before. Only in Jerusalem could the Passover be properly celebrated, since only there stood the Temple at which sacrifices were offered. For the occasion, faithful Jews often came great distances to Jerusalem.

It was hard for the peasants of Galilee to make the long trip to Jerusalem; so they probably could not attend all of the great festivals. Mary and Joseph planned to attend the Passover each year; and since Jesus was now twelve, he was to go with them. The younger children would have to stay behind in the care of neighbors or relatives.

Imagine the excitement of the boy Jesus and his companions as they helped their parents prepare for the journey. Donkeys were laden with supplies of food—bread and olives, dried fruit and cheese—and mats to sleep upon at night. Many families of Nazareth

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would be making the journey, and they would plan to travel together. Most of the pilgrims would go on foot, the donkeys being used to carry the supplies.

The pilgrims would journey south along one of the roads nearest the Jordan River on either its east or west bank. They wished to avoid the rocky highlands of Samaria which were infested with thieves and also to avoid contact with people in the towns there. Have pupils notice again the locations of Galilee, Samaria, Judea, Perea, the Jordan River, Nazareth, and Jerusalem, and point out the possible routes between Nazareth and Jerusalem.

At night the loads were taken from the donkeys and the mats were unrolled on the ground so the people could sleep. Perhaps a campfire was built, about which the group ate and talked, repeating stories about Moses and David, chanting a psalm about God's care as a shepherd, and telling how God created the world.

In the morning the supplies were loaded on the donkeys again and the journey continued. As the people traveled they were joined by other groups of pilgrims going to the great city. After several days they crossed the Jordan into Judea and took the rough upward road from Jericho. At last they came around the Mount of Olives, a great hill east of Jerusalem and higher even than the hills on which the city was situated.

Can you imagine the feeling of Jesus as he looked upon the city he had thought about for so many years on his hilltop in Nazareth? There it was—the very city David had made the capital of his kingdom, the city rebuilt by the exiles returning from Babylon, the city to which someday all nations must look for help and understanding. It was larger than when David lived; and to the north, nearest the Mount of Olives, on a hill, stood the Temple itself, its great blocks of marble

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and roof of gold gleaming in the sunlight. Smoke ascended from the altar, and already the crowds filled the courts. As the Temple came into view, the pilgrims, who had often sung on their journey, now raised their voices in chanting some of the Psalms of Ascents.

Because of the overcrowded condition of Jerusalem at such times, the Nazareth pilgrims probably rented quarters in some neighboring village, such as Bethany on the Mount of Olives. In this event, early the next morning very likely, they descended the Mount of Olives, crossed the brook Kidron, and went up the hill on the other side to the walls of the city and through its gates. How many people were there—merchants from Egypt, Persia, and Greece, men leading camels and donkeys, worshipers from far and near—all crowding through the city gates! Truly this was a city "compact together," with many homes like those of Nazareth side by side and some fine homes also with many rooms and pleasant courtyards. Then there were the bazaars, the open shops along the streets. What noise and bustle! What lovely linens and spices and jewelry from other countries!

Of all the new things to be seen the most exciting of all was the Temple. As Jesus walked through the Temple he must have noticed all the things about it of which he had been told. First Mary, Joseph, and Jesus walked through the outer court or Court of the Gentiles, beyond which no one was allowed who was not a Jew. There Jesus saw people buying doves and sheep to offer as sacrifices, and he saw money-changers giving, in exchange for other money, the coins required in paying the Temple tax. Around this court he could also see the porches or colonnades in which at various places learned scribes taught groups of their students or explained the Law to any who cared to listen.

From this large outer court, Mary, Joseph, and Jesus

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went into the higher section of the Temple grounds which was reserved for the worship of the people of Israel. They went into a court which women as well as men were permitted to enter, and which was therefore called the Court of the Women. In this place Jews from all over Palestine and beyond were worshipping. To the west of this court was a very large gateway richly decorated in gold and silver. Beyond it the Temple building could be clearly seen, in front of which was the great altar. The building and altar were in the Court of the Priests, around which was another court—the Court of the Men of Israel, because into it only men and older boys could enter. Even from the Court of the Women, however, the worshipers could see the priests, in their bright and jeweled robes, making ready for the afternoon sacrifices of the paschal lambs.

That afternoon as the worshipers gathered with their sacrifices, suddenly a sound of trumpets was heard and the choir of Levites appeared in the courts of the Temple chanting a psalm as they approached the altar. The hour for the sacrificing of the lambs had come. Men assembled in the Court of the Men to take part in the ceremonies before the altar.

That night each family kept the Passover meal. With the lamb unleavened bread was eaten, and also bitter herbs to remind the partakers of the bitter years of slavery of their forefathers in Egypt. An important part of the meal was when the youngest member present asked why the meal was kept, and the oldest man explained its purpose and origin. At the meal Hallel psalms were sung.

The feast was just the beginning of a religious celebration which was observed for a week. After several days in Jerusalem, Mary, Joseph, and the other pilgrims of Nazareth packed their provisions and started on the long journey homeward. They had gone a whole day's

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journey when Mary and Joseph noticed that Jesus was missing. Earlier in the day they had supposed he was with others in the group; but at night, when he did not come to them, they inquired and found that no one had seen him. They hurried back to Jerusalem, and perhaps looked everywhere in the bazaars and market places where boys might linger, and then in the Temple. There was Jesus sitting in one of the porticoes with the learned teachers. He was asking them questions about the Law and the stories he had studied at school. Some of the men looked puzzled and astonished. They asked him questions, and he explained what he thought about God and the meaning of the Scriptures. They were amazed that a boy his age could understand so much.

When Mary saw Jesus, she exclaimed, "Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing." But Jesus had not meant to worry them. He replied, "How is it that ye sought me? knew ye not that I must be in my Father's house, about my Father's business?" For Jesus felt, even as a boy, that there was work which God wanted him to do and for which he must be preparing.

Jesus went back after this to Nazareth, where he continued to live with Mary and Joseph. He helped them as before, attended the synagogue, and learned the trade of carpenter. Some think that after a time Joseph died and Jesus made a living for his mother and younger brothers and sisters. At any rate the Bible tells very little about what Jesus did in these years of his life between twelve and thirty. It simply says, "Jesus advanced in wisdom and stature, and in favor with God and men."

Scripture Possibilities

*Luke 2:41-51—the journey to Jerusalem.

*Luke 2:52—how Jesus grew.

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SESSION III

Purpose

To help pupils understand the Jewish hope for a Messiah and Kingdom of God, and through this to better understand the work of John the Baptist, the baptism and temptations of Jesus, and the message about the Kingdom he started to teach.

Possible Procedure

1. *Opening the session.*—A brief and sincere prayer offered at the beginning of the class period often helps develop in the class the right attitude toward their work and toward one another.

Pupils may report on outside reading, things brought in, or projects being carried out at home.

2. *Study of the Pupil's Book*—chapter 3, "Jesus Goes Forth on the Work of the Kingdom." Locate for the pupils the traditional site of the baptism, Bethabara, and the more probable location along the southern part of the Jordan River. Point out also the wilderness of Judea and show pictures of the Jordan and Mount Quarantana, the reputed place of Jesus' temptation. Pictures of John the Baptist, the baptism of Jesus, and Jesus tempted in the wilderness will help pupils remember the stories.

3. *Finding the biblical references.*—The verses in the first chapter of Mark should hold more meaning for the pupils after reading the material in the Pupil's Book.

4. *Carrying on the various projects.*—After completing the writing in their books, pupils may turn to the special activities in which they are interested. Some may read the stories for this session in other books. Some may write them for the classbook. Some may draw them for the picture map or paint them for the frieze.

Comments and Additional Information

Messianic hopes of the Jews and their importance for Christianity.—To understand Jesus as the Christ and his Messianic teachings it is necessary to know something of the history of the concept. The apocryphal books especially, which are not in the Protestant Scriptures, throw light on the thinking of the people during the three hundred years before Jesus. The apocalyptic literature of this period, dealing with the Messianic Kingdom and the last days, was read and quoted in the time of Jesus and was important in forming people's views. From the teachings of the earlier prophets, who warned of a great and terrible judgment day of the Lord to be followed by the glorious future of the nation and ideal conditions on the earth, there developed more complicated doctrines concerning the last things. The Messiah was generally expected to be a king of Davidic lineage. Sometimes, however, the Messiah was thought of as a pre-existent heavenly person who would be suddenly "revealed."

Mention should also be made of the conception of a Deliverer as a "Suffering Servant," who would accomplish his work through sacrificial living and death, an ideal put forth in Isaiah 40-55. This figure has been variously interpreted as referring to an individual, to Israel as a whole, and to a portion of the people only. Though this thought of a Suffering Servant was not a part of the commonly held expectation of a Messiah, it is particularly important for the Christian view of the Messiahship of Jesus, because this was the prophetic ideal which Jesus most fully endorsed and which he most perfectly expressed and fulfilled.

A teacher who desires a richer background of thought should consult reliable commentaries concerning the Messianic hope and intertestamental literature and the intricacies of thought which arose at this time. The

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study enables one to see how Jesus used the terms of his day, filled them with richer and more spiritual meanings, and fulfilled them beyond any expectations of that time.

This is given as background information for the teacher. In this course there is no attempt to introduce to children the exceedingly difficult apocalyptic element of the Gospels. The Messiahship of Jesus is interpreted in terms of Christian experience in ways which children can most readily understand and which will mean most to them now; passages concerning the Second Coming and doctrines regarding the millennium and final judgment are not referred to. So also, in discussing Jesus' teachings about the Kingdom (Session VII), those aspects of his teaching are considered which mean most to the child and which are of greatest value to his religious development.

Scripture Possibilities

*Mark 1:2-15. See the Pupil's Book.

SESSION IV

Purpose

To help pupils see Jesus as he started out on his ministry, teaching, healing, calling helpers, and praying; and to help pupils feel the sincerity, kindliness, and strength of Jesus. Pupils can also be led through this study to understand a little about the writing of the Gospels of Mark and Matthew.

Possible Procedure

1. *Pupil reports and conversation.*—The reports on projects, things brought in, and outside reading, may be used as a basis for a review of the main points of the previous session.

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2. *Study of the Pupil's Book*—chapter 4, "Busy Days in Galilee." Nazareth, Capernaum, and the Sea of Galilee should be located again on the maps, and pictures should be shown of the events being studied. The suggested Bible references may be read in connection with the individual stories or after reading the entire chapter. Help pupils notice the three important activities of Jesus from the beginning of his ministry: teaching, healing, and praying; and help them feel the unusual kindliness, earnestness, and strength which shone through all he did.

Pupils have probably seen Zimmermann's "Christ and the Fishermen," but do they know who the men are in the picture? Let pupils point out the different characters: James and John, with faces aglow as they look intently at Jesus; Zebedee, his rugged hands clasping the net, looking straight into Jesus' face; Jesus, speaking earnestly, his hand resting reassuringly on Zebedee's arm; and in the distance the servant in the boat. Ask: What do you think Jesus is saying? Has Zebedee, an old fisherman, heard before of the Kingdom of God? The words of Jesus, however, seem to be new to him, and he is trying hard to understand. How would Zebedee feel about his sons leaving the fishing trade to become teachers of the Kingdom and disciples of this wonderful man?

3. *Other activities.*—Pictures of Jesus teaching in Nazareth and healing in Capernaum or other events studied may be made for the picture map or frieze, or the stories may be written for the notebook or class story book. Other projects started should be continued. Time may be spent also on new materials to be used in worship.

4. *Worship.*—This may center in the idea of carrying on Jesus' work of preaching and healing today. Zimmermann's picture "Christ and the Fishermen" may

be used, and with it a story about a Christian worker of recent times. A suggestion is the story "Father Damien," page 320 in *Heroes Every Child Should Know*, edited by Hamilton Wright Mabie (New York: Grosset & Dunlap, 1907). Another suggestion is "How Tilak Found God," page 139 of *Seventy-five Stories for the Worship Hour*, by Margaret W. Eggleston.

Comments and Additional Information

Jesus as the Great Physician.—All four Gospels witness throughout to the healing ministry of Jesus. With this session questions may begin to arise from time to time about Jesus as healer, and the teacher should be prepared to deal with them. Pupils sometimes ask, "How did Jesus get the power?" It is common for pupils of this age to refer to Jesus as having "magic," as being a "magic man"; and a seventh-grade boy once made a startling reference to Jesus as a kind of "wizard."

Whereas it may be possible to explain some of the healing events of Jesus through known psychological laws, particularly those involving the power of thought in functional nervous disorders, it is not necessary to discredit all those events which cannot be thus explained, as though they were simply legendary products of a miracle-loving age. In considering the healing events of Jesus, there is need to recognize that there must still be laws of mind and spirit which we do not at yet understand and which we have hardly begun to apply. It is both unscientific and irreligious to assume that our present knowledge is sufficiently complete that we must discredit anything simply because we do not as yet understand it. In dealing with the healing ministry of Jesus we tread on sacred and still mysterious ground. Jesus healed in the power of God working through him; his one usual requirement was faith, and he healed by

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the higher laws of faith transcending the more familiar ways—just as a bird flying against gravitation is not breaking that law but using another force. Jesus more than any other has made known those highest laws and realities with which men should seek to bring their lives into harmony and through which they also might be enabled to do the works which he did.

The stories of Jesus healing are dealt with simply, therefore, and without explanations. Let pupils see that God was working through Jesus to help the people, and they were usually expected to meet certain requirements of faith. Even today prayer and faith often bring about cures which are considered miraculous. Jesus was not a magician, but had unusual spiritual strength.

Most of all with children stress the tenderness and sympathy of Jesus as he worked with the sick, contrasting his attitude toward sickness with the superstitions of his day. In that day very little indeed was known of physiology and hygiene. Oil, wine, salt, and various herbs and roots were used in treating sickness. Sometimes amulets were worn to frighten away evil spirits, for such spirits were thought to be the cause of many ailments; and those who were insane or epileptic were always referred to as possessed of an evil spirit. Sickness was also looked upon as a punishment from God, brought about because of sin. Jesus had no fear of evil spirits, but taught people to look to God in faith. He showed also that whereas sickness is often brought about by wrong living, it is not always a direct punishment for some sin. Jesus' attitude toward the afflicted was not one of judgment, but of love and helpfulness.

Not only this, but Jesus saw deeper than physical pain. As incidents to be taken up later will show, he saw the fears, the conflicts and worries, and the gnawing sense of sin and failure. He sent his patients away with their sins forgiven, their fears and conflicts dissolved,

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and a new peace, joy, and courage in their minds.

The writing of the four Gospels.—Beginning with this session, a little can be done to acquaint the pupils with the ways in which the stories of Jesus came to be written.

There are many different opinions concerning the dates and authorship of the Gospels. The stories about Jesus and his teachings were repeated by word of mouth for many years before being written down. It is believed that there was an early compilation of sayings of Jesus, probably including also some narrative material; this is referred to now by scholars as "Q" (*Quelle*), a hypothetical source of which no manuscripts have been found, and which is known only through Gospel materials thought to have been drawn from it. There were also many narratives of Jesus' birth and death, his great works, and his conflicts with the leaders of the Jewish people, which were circulated orally and occasionally written. As the years passed and those who knew Jesus were growing older, and as the missionary activities of his followers increased, the need was recognized for written accounts of Jesus' life.

The earliest of the four Gospels to be written was Mark. It was written by John Mark, probably around A.D. 60 or 70. It is thought that John Mark's home in Jerusalem was where the Last Supper took place, where the disciples met together after Jesus' death, and where the events of Pentecost were experienced. It is possible that John Mark was the "young man" who barely escaped arrest in the Garden of Gethsemane. Mark had the friendship of Peter, Paul, and Barnabas. He seems to have received most of his information from Peter, to whom he often refers. Acts 12:12 tells of Peter, after his imprisonment, coming to the home of Mary, the mother of John Mark, where many were gathered together praying.

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Mark's story is filled with action; the word "straightway" appears often, and the incidents are related in concise, vivid style. The courage and kindness of Jesus are emphasized. Mark related "a series of episodes loosely linked together and chosen especially for their moral and spiritual value. They are selected with the express purpose of confirming the loyalty and strengthening the endurance of the much-tried Christians in Rome."¹

Matthew and Luke were written after Mark. The Gospel according to Matthew is so called because it was attributed at an early date to the disciple of that name. Some biblical students doubt the authorship of Matthew and, among other problems, raise the question as to why the author of the Gospel, if he were himself one of the twelve disciples, would be so dependent on Mark. Some scholars hold the view that the Gospel incorporates or draws upon an earlier document actually written by Matthew, so that in this way his name became associated with the Gospel record. At any rate, whether Matthew or another, the writer of the first Gospel was apparently a Jew interested in interpreting to other Jews how Jesus was of David's line, the Messiah, and the fulfillment of prophecy. The writer has incorporated most of Mark in his Gospel, much discourse material from the sources designated as Q, besides various oral traditions.

The Gospel according to Luke takes its name from the physician who was a companion of Paul. Luke addressed the book to "most excellent Theophilus," who was apparently a Roman official. It is now widely held that the Gospel and the Acts were both, in whole or in part, intended to brief Theophilus for the defense

¹ *The Abingdon Bible Commentary*, p. 996b. Used by permission of the publisher, Abingdon-Cokesbury Press.

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of Christianity in the face of the Domitianic persecutions. The author collected some of the materials for his Gospel in Palestine, but also draws on the Q source and the Markan material. His Gospel expresses a sympathetic attitude toward the poor and downtrodden and a kindness toward women and children.

The Gospel according to John, written in the latter part of the first century or early in the second, makes references to a "beloved disciple," who is considered to be John, the son of Zebedee. The authorship of this Gospel, however, is a highly controversial matter among scholars. The important thing about this Gospel is that it so richly supplements and interprets the Synoptic narrative and portrait of Jesus. The writer is one to whom Christ is a living reality, the living bread, the water of life, the truth, and the way. The Gospel of John records numerous incidents not related elsewhere, and its chronology differs greatly from the Synoptics. According to John, Jesus' ministry was largely about Jerusalem in Judea, and there he worked early in his ministry. Implied in John's record is the view that Jesus' ministry extended over at least two or three years. It is felt by many that the Gospel according to John helps clarify the picture given by the other Gospels at this point.

Scripture Possibilities

- *Luke 4:16-30; Mark 6:1-6—teaching in the synagogue at Nazareth.
- *Mark 1:16-20—calling of the four fishermen.
- *John 1:35-42—Andrew and Simon meet Jesus.
- *Mark 1:21-38—a day in Capernaum.
- *Matthew 4:17-25—Jesus' early work in Galilee.
- Mark 1:39—Jesus preaching and healing in Galilee.
- Luke 4:31-44—Jesus' early work in Galilee.

UNIT III—SESSION V

SESSION V

Purpose

Through a series of stories about people with whom Jesus came into contact, to help pupils have a deeper appreciation of the kind of person Jesus was and the ways in which he was able to meet the needs of many different kinds of people at many times and places.

Possible Procedure

1. *Conversation and reports on reading and projects.*—There should be some review of what was learned in the previous session regarding Jesus teaching in the synagogues, calling disciples, healing the sick, and praying. Ask: Who were some of the people Jesus helped? And remark that today we are going to learn about some more people whom Jesus was able to help.

2. *Learning about some people who came to Jesus.*—Use chapter 5 of the Pupil's Book, pictures, and Bible references. The materials provided may be distributed over two or three sessions or parts may be assigned for home study or pupil reports. Vary the method in dealing with the stories. Have pupils read the first few stories from the Pupil's Book, showing a picture after each one and letting them study how the artist has portrayed the story, the expressions of the characters, and what the story shows about Jesus. It may be best not to ask the pupils to look up all of the stories in the Bible at this time. For some stories, such as those about the children, the rich young ruler, and the blind man, given at the end of the chapter, have pupils read the stories directly from the Bible, and discuss them with the help of pictures. Then they may fill in the blank spaces of the Pupil's Book. An additional story, about the woman anointing Jesus' feet, is given in this book, pages 194-96.

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It is sometimes a good thing to show two or three pictures on the same topic by different artists, letting children compare them and asking which they like best. Explain that many artists have painted Jesus, each in his own way. There were no cameras when Jesus lived, and so there are no photographs of him. Ask: If you were to draw the story, how would you do it? Suggest that pupils think of this as they read the stories of Jesus.

Pupils sometimes inquire about the halo or glow about Jesus' head. Explain that it is the artist's way of indicating which one is Jesus and of giving him special recognition and honor. It was an early custom to draw a circle of light or halo about the head of Christ and also about the heads of the disciples and saints. Probably the artists realized that, no matter how they tried, they could never adequately show the spiritual beauty and radiance of these faces, and so the halo was painted to help express these qualities and to help give the feeling of the sacredness of that which was portrayed. There is no evidence in the Bible for the idea of a visible light about Jesus' head, and it does not appear in many of the fine pictures of recent times.

3. *Continuing work on special activities.*—Pictures of the stories can be added to the picture map and frieze, and the events can be written up for the notebooks or classbook. In adding to the picture map pupils will need to know the approximate location of the events: healing of the leper, in Galilee; eating with Zacchaeus, Jericho; talking to the Samaritan woman, Jacob's well near Sychar; Jesus and the centurion, Capernaum; Jesus blessing children, Perea; conversation with the rich young ruler, Perea; helping blind Bartimaeus, near Jericho; anointing of Jesus' feet, Bethany.

4. *Learning a new song.*—"Far Away in Old Judea," page 29 in the Pupil's Book, may be taught or at least sung through by the teacher with pupils following the

words. The ideas of the song are clear without discussion.

5. *Concluding worship.*

Comments and Additional Information

Regarding the session.—Of greatest importance here is not how much material the teacher can manage to cover, but that the pupils be led into a deeper appreciation of Jesus. Help them visualize his fearlessness and courage in the presence of disease and in the face of criticism and misunderstanding; his sympathy and kindness toward all classes of people, rich and poor, young and old; his willingness to associate with all who needed him, whether publicans, sinners, Romans, Samaritans, or Jews. Let pupils see also that Jesus helped not only by healing people's bodies, but by restoring their faith in God, by freeing their minds from the worries of wrongdoing, and by having the confidence in people which made them want to live up to their best.

It should be made clear to the pupils that stories taken up this session and those of the next three chapters of their book are not given in the order in which they occurred. They are selected from Jesus' total ministry as typical of the kinds of things Jesus did, showing the person he was. Some of the events taken up in this session, such as those concerning the leper and the Samaritan woman, probably took place early in Jesus' ministry; others, such as helping Bartimaeus and the anointing by a woman, occurred only a few days before his death. These stories were selected as representative, for of course there are many other stories also of Jesus healing lepers, restoring sight to the blind, eating with publicans, and so forth.

Carrying on the work of Jesus among lepers today.—Children are interested in learning that there are still lepers in the world today and that Christian workers,

in the spirit of their Master, have gone among them to bring comfort and hope into their sad lives. There are probably at least five million lepers in the world, most of these being in tropical Africa, India, China, Japan, the East Indies, Australia, Hawaii, the Philippines, Finland, Nova Scotia, and parts of Central America and South America. Even in the United States there are about a thousand lepers, and there is a federal leprosarium in Carville, Louisiana. In the countries of Asia, and elsewhere, lepers not cared for by Christian missionaries are usually miserable outcasts, treated as were the lepers of Bible times. Christian missionaries establish little colonies where lepers live in neat cottages, are clothed, fed, and given medical attention. They learn about Jesus and how to be useful and happy. Though for many years leprosy was regarded as incurable, treatments can now be given with chaulmoogra oil from an East Indian fruit, together with proper nutrition, exercise, and fresh air; these not only usually arrest the disease and often bring about improvement, but in some cases have produced cures. It is said that the factor most important in the treatment of lepers is the restoring of their sense of human worth. Ask pupils if they think there is any connection between the work of these missionaries and the way in which Jesus placed a kind, fearless hand on the leper in the story. For pupils who wish to undertake a project on behalf of lepers, information may be secured from The American Mission to Lepers, Inc., 156 Fifth Avenue, New York City.

Unearthing the synagogue of Capernaum.—The ruins of a synagogue thought to be the one built by the centurion have been unearthed. It was large and elaborately carved and had the figure of a Roman eagle above the porch.

A grateful woman comes to Jesus.—This incident is

not included in the Pupil's Book and may be told by the teacher.

One day Jesus was invited to eat in the house of Simon, a Pharisee. At that time it was considered polite for the host to greet his guest with a kiss, to see that the dust of the road was washed from his feet, and to place fragrant oil on his head. Simon, perhaps thinking of Jesus as a peasant unused to fine etiquette, had neglected these courtesies. When it was time for the meal, the guests reclined around a low table as was the custom. Jesus seems to have had one of the least desirable places at the table, near the door.

A woman, who was called "a sinner" because she had done many things which were wrong, learned that Jesus was eating at the Pharisee's house. She brought an alabaster flask of ointment, and, coming quietly into the house, stood at Jesus' feet as he reclined at the table. As she thought of the goodness of Jesus and her own sinful life, she wept, and her tears fell on Jesus' feet. She wiped them off with the long hair of her head. Then she kissed his feet and put on them the precious ointment.

The Pharisee giving the dinner was surprised that Jesus would allow such a woman to do this. He thought to himself that if Jesus were really a prophet he would have known that the woman who touched him was not a good woman. Jesus realized what Simon was thinking and turned to him, saying, "Simon, I have somewhat to say unto thee." Simon said, "Teacher, say on."

Then Jesus told him this story: A man loaned money to two people. One borrowed five hundred shillings (about eight-five dollars), the other fifty shillings (about eight and one-half dollars). When they could not pay, the man forgave them both. Then Jesus asked Simon which of the debtors would love the man most. Simon knew of course that it would seem natural that the man

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with the largest debt would have the most cause for gratitude when not required to pay it. He would love the most.

Then Jesus turned toward the woman and said to Simon: "Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment."

Then Jesus said that her many sins were forgiven, for she loved much. She was sorry for her sins and grateful for the way Jesus had helped her lead a better life. Simon, however, had not shown love and honor to Jesus, for he did not seem to realize the things in his own life which needed to be forgiven.

Jesus said to the woman, "Thy faith hath saved thee; go in peace."

Scripture Possibilities

- *Mark 1:40-45—a leper comes to Jesus.
- *Luke 19:1-10—a publican comes to Jesus.
- *John 4:1-14, 39-42—Samaritans come to Jesus.
- *Matthew 8:5-13—a Roman officer comes to Jesus.
- *Mark 10:13-16—children come to Jesus.
- *Mark 10:17-22—a rich man comes to Jesus.
- *Mark 10:46-52—a blind man comes to Jesus.
- Luke 7:36-50—a grateful woman comes to Jesus.
- Luke 17:11-19—ten lepers healed, the Samaritan alone expressing gratitude.
- John 4:46-54—Jesus heals the son of the nobleman from Capernaum.

SESSION VI

Purpose

Through a series of stories to help pupils understand the opposition to Jesus which eventually led to his death

and which was brought about because of his great love that caused him to place human welfare above mere legal and ceremonial requirements.

Possible Procedure

1. *Worship*.—Use the songs which have been learned.
2. *Reports and conversation on activities and reading being carried out*.
3. *Study of the Pupil's Book*—stories in chapter 6, "Jesus Makes Both Friends and Enemies." As in the other session, use pictures for a deeper appreciation of the stories. These stories supply information which will help the children find an answer to the question pupils this age so often raise as to why a good man like Jesus was put to death. Help pupils understand that living a life of love brought Jesus into conflict with those whose lives were not loving. Thinking of religion in terms of human welfare—forgiving sins, helping publicans live better, healing on the Sabbath and allowing his disciples to stay their hunger as he did—brought opposition from those who thought of religion only in terms of rules and regulations to be kept regardless of their effect in human life. This affords a good opportunity also to help pupils realize that since this was the land of the Jews, not only most of those who opposed his teachings were Jews, but most of his friendships also were with Jews; this helps pupils think more clearly and fairly regarding the attitude of the Jews toward Jesus. Another point to bring out is that truly great men inevitably make enemies as well as friends. Lincoln may be cited. Jesus himself said, "Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets." (Luke 6:26.)

4. *Study of the scripture references and writing in the Pupil's Book*.

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5. *Continuing work on various projects which have been started.*—Some of the stories for this session may be written up or drawn on the map or frieze.

6. *Suggesting the making of lantern slides.*—Lantern slides are not mentioned in the Pupil's Book because there is no use developing enthusiasm in the children for an activity which some teachers may not find feasible. To introduce the idea of making slides, discuss first the possibility of having a program toward the end of the study to which parents and friends would be invited and which would show them what is being studied. Let the pupils make suggestions as to where such a program could be held and what would be in it. Tell them to be thinking further about these matters during the coming weeks. Then mention that some boys and girls have found it interesting and worth while to make lantern slides, so that pictures of things they have studied can be flashed on a large screen before an audience while explanations are given. Ask if they would like to make lantern slides about the stories of Jesus.

If the question does not elicit much response, it is probably because the idea is so new to the pupils that they do not grasp what the teacher means. Show them some of the actual materials and give them some idea of the process of making the slides. It may be necessary also to have the pupils see pictures of slides made by other children, as shown in the advertising circular, and pictures made by other pupils on biblical topics, because some children may be inhibited by an idea that they could not make drawings good enough for use on lantern slides. It is also wise to have pupils look again at the pictures of Jesus studied in class, in order to review incidents and events and to recall how an incident may be pictured by various artists in different ways.

During the week pupils should make some drawings on the life of Jesus and complete those already started,

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so that by the next session they can select which ones are to be made on slides. Where class sessions are only an hour in length and where the number of sessions is limited, the slides will probably have to be made outside of class time.

Tell the pupils to try to make the backgrounds as correctly as possible, to be sure the houses are Palestinian, not American houses, and to have the people dressed as Bible characters and not as we dress. As far as possible they should work into their pictures customs of the time, such as grinding grain at the hand mill, going to the well for water, or riding on camel back or donkey.

Comments and Additional Information

The opposition to Jesus.—The scribes are mentioned as opposing Jesus. They were the teachers from the time of Ezra on, whose work was to teach the laws of scripture, explaining, interpreting, and showing how they were to be applied to every situation. To make sure the laws would be kept the scribes insisted on many extra rules, making "a fence about the Law." They built a large body of interpretive material which came to be held in as much reverence as the Law itself. The scribes instructed groups of young men who were known as their disciples. To the scribes was due the copying of the Law and preserving of it in times of darkness.

Both Pharisees and Sadducees criticized Jesus. The Sadducees followed in the conservative priestly tradition, giving special attention to the laws about ceremonies and sacrifices. Most of the priests at the Temple were Sadducees. "The Sadducees were aristocratic, priestly, worldly, and latitudinarian. The Pharisees were the pious, strict, faithful, patriotic party. At its beginning, therefore, this Pharisaic party was orthodox and intensely spiritual, but, like many other parties

that have originated in a spiritual movement, by the time of Christ it had degenerated and its religion had become largely one of form.”²

The Herodians are another group mentioned as plotting against Jesus. They were a group who favored Herod and the Roman rule.

Pupils should not be given the impression that Jesus was opposed to the laws of the Scriptures. He lived in accordance with the reasonable traditions of his people, attending the synagogue and the religious festivals at the Temple. Jesus, however, was more interested in carrying out the spirit of the Law than the customs that had been built up around it. His purpose was not to break the Law, but to fulfill it. To him the value of an act did not depend on whether it was in accord with the rules and customs which had been laid down, but whether it was in accord with the heart of religion which the rules were intended to preserve—love for God and love for one’s fellow men. The Law, for example, made much provision for ceremonial cleanness, whereas Jesus put his emphasis on moral purity, considering ritual to be of value only in so far as it contributed toward human betterment.

Scripture Possibilities

*Mark 2:1-3:6—things Jesus did which the scribes and Pharisees did not like:

2:1-12—forgave a man’s sins.

2:13-17—chose Levi; ate with publicans.

2:18-22—did not teach his disciples to fast.

2:23-27—allowed his disciples to pluck grain on the Sabbath.

3:1-6—healed a man’s hand on the Sabbath.

*Mark 3:7-10—crowds of people coming to Jesus.

*Mark 3:13-19—the twelve disciples chosen.

² *The Abingdon Bible Commentary*, p. 10b. Used by permission of the publisher, Abingdon-Cokesbury Press.

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Matthew 10:2-4—names of the twelve disciples.

Luke 6:12-16—Jesus praying all night in the mountain before choosing the twelve disciples.

Mark 6:7-13—Jesus sending forth the twelve, two by two.

Mark 6:30-32—when the twelve return, Jesus sends them apart to a desert place to rest.

*Mark 6:53-56—making more friends. The sick brought to Jesus at Gennesaret.

Mark 7:1-5—Pharisees and scribes objecting that Jesus allows his disciples to eat without washing their hands ceremonially. Notice the explanation of Jewish customs in verses 3 and 4 which Mark inserted for the benefit of the Romans to whom he was writing.

Luke 13:10-17—Jesus healing a woman on the Sabbath.

Luke 14:1-6—Jesus healing a man of dropsy on the Sabbath. (Notice Luke the physician names the ailment.)

*Matthew 22:34-40; Mark 12:28-34—Jesus tells which laws he considers most important.

SESSION VII

Purpose

To help pupils develop insight into the teachings of Jesus, especially his basic teachings concerning the Kingdom of God as the life of love into which people may enter and which, extending outwardly, transforms society so that God's will may be done on earth.

Possible Procedure

1. *Studying pictures and scripture verses on Jesus as teacher.*—Have before the pupils pictures of Jesus teaching in various places under various conditions, such as in a boat, in a synagogue, and on a hillside. Let pupils discuss where Jesus is and what he is doing in each picture. Ask: Where did the artists get their ideas of Jesus teaching in these places? Let pupils turn to the following references—different pupils may be assigned different verses—to discover where and when Jesus

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taught according to each one and to decide which pictures are based on the various incidents:

Luke 5:3 (by the seaside)

Matthew 5:1 (on a mountain)

Luke 4:44 (in a synagogue)

Mark 6:30-34 (in a desert place)

Let pupils review also stories and pictures of others who were learning from Jesus—the Samaritan woman at the well, Zacchaeus in his home, and the rich young ruler. Jesus not only taught crowds of people, but set forth his teachings in small informal groups or even in conversation with individuals.

Point out: It is clear that Jesus was looked to as a great teacher and often called “Teacher” or “Rabbi.” His teachings are all through the four Gospels, and we could spend many sessions in studying them. Let us find just a few of his best-known teachings with which we may already be somewhat familiar.

Some of the following references may be used:

Matthew 5:1-12—the Beatitudes. Jesus tells who the “blessed” or “happy” people are. According to Jesus, does happiness depend on riches, fame, or popularity? What are the qualities which bless the life and make it really joyous?

Matthew 5:43-48—on loving one’s enemies.

Matthew 6:25-34—on trusting and seeking first the Kingdom.

Matthew 7:12—the Golden Rule. Hillel, the gentle teacher of the Pharisees, had taught this stated negatively: “What is hateful to thee, do not to thy neighbor: this is the whole law, all else is comment.” In bringing out the meaning of the Golden Rule, help pupils make the distinction between always treating others as they treat us, and always treating others as we should *like* to have them treat us.

Matthew 7:24-27—building life on Jesus’ teachings. Ask:

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Does the reference to houses built on rock and on sand remind you of some of the things Jesus was learning as a boy? (Chapter 1 of Pupil's Book.)

Luke 6:27-36—on loving one's enemies; and the Golden Rule as recorded by Luke.

Luke 17:20, 21—the Kingdom is within you. Another reading is "in the midst of you."

John 4:24—worshiping God in spirit and in truth.

John 15:12—the commandment to love one another.

Discuss these only briefly and suggest that the Pupil's Book summarizes the chief teachings of Jesus. We said earlier in the unit that Jesus went forth to teach the good news of the Kingdom of God, but we haven't yet discovered just what he meant by the Kingdom of God and what he taught about it.

2. *Study of the Pupil's Book*—chapter 7, "Jesus the Teacher." Help pupils think through his teachings about God, people, and the Kingdom.

3. *Other activities*.—If time permits, let the pupils read and discuss one or two of the parables given under "Scripture Possibilities," and continue work on the projects. If lantern slides are to be made during class time, pupils may start tracing the outlines of the drawings selected for use.

4. *Worship*.—This may center in the appreciation of a picture of Jesus and the world children, such as Copping's or Tom Curr's. Have a large print before the class.

If Copping's picture is used, explain that it was painted by an artist who wanted to show how Jesus would gather about him the children of different countries if he were here today as he was in Palestine, or how he would have gathered to himself not only Jewish children, but children of many lands, had they been in Palestine when he lived there. Jesus showed how God loves all people of all nations. God made clear his love

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through Jesus, and so the picture makes us feel God's love for all the world. Ask the pupils what they think Jesus may have meant when he taught his disciples to pray, "Thy kingdom come, Thy will be done on earth as it is in heaven," and ask whether there is any connection between those words and the picture. Pupils may associate the ideas of world friendship and peace. These questions should be kept in mind for the next session also.

If the picture "Follow Me," by Tom Curr, is used, it will convey this same idea of God's love for the people of all nations as made known through the love and friendliness of Jesus. It goes farther than this, however, in suggesting how boys and girls of many lands may have a part in the work of God's Kingdom. In the picture pupils should notice the nationalities represented by the various children and the way in which they are walking with alert stride and clenched hands. They are not strolling leisurely, but moving toward the busy city in the distance where there is work to be done. They move forward together, with Jesus as their Friend and Guide. What kind of a man has the artist shown Jesus to be? Note the kindliness of his face and the strength of his arm. In following Jesus as their strong and trusted Friend, the children can walk side by side and plan the work they will do together to make a better, happier world.

If pupils know the song "In Christ There Is No East or West," it may be used at this time, or a song with a similar thought may be substituted. Conclude with a prayer thanking God for Jesus, for all he did and taught, and asking God to help us live with love toward him and toward people everywhere, that we may be members of his Kingdom and help his will to be done on the earth.

UNIT III—SESSION VIII

Comments

Dealing with Jesus' teachings.—The approach of this unit has been to help pupils attain a picture of Jesus as he went about helping, healing, and being a friend, and then to show how his teachings reflected his own life—how out of the abundance of his heart he spoke. More time is given to stories of action telling what Jesus did than to discussions of his sayings. It is necessary to feel the full force of the personality of Jesus to understand and appreciate his teachings.

From Jesus' total teachings there have been selected those phases which have most meaning and value for pupils this age. No attempt has been made to deal with the eschatological element in Jesus' teachings concerning the Kingdom. More has been said concerning this under Session III.

Scripture Possibilities

See those listed under "Possible Procedure." Some stories from Luke 15 and Matthew 13 are suggested in the Pupil's Book, also Luke 10:25-37, the story of the good Samaritan.

SESSION VIII

Purpose

To help pupils understand how Jesus prayed and how he taught others to pray with earnestness, humility, and a desire for God's will to be done; and to make the Lord's Prayer meaningful to the pupils.

Possible Procedure

1. *Reports on reading and activities being carried out, and discussion of ideas for the closing program.*

2. *Reading in the Pupil's Book*—chapter 8, "Jesus Praying and Teaching Others to Pray." Pictures which

illustrate the ideas of the chapter may be used. At the conclusion of the chapter, let the pupils find the references on the Lord's Prayer in their Bibles. Then have them put their books to one side.

3. *Story*—"Thy Will Be Done on Earth." Suggest to the pupils that they might like to hear this story which will help them understand the lines of the Lord's Prayer. The story is printed on pages 233-40. Possible division points are indicated for cases where its length makes necessary continuation over more than one session.

4. *Discussion and written work on the Lord's Prayer.*—Ask if there are still any parts of the prayer the pupils do not understand. The teacher might let the pupils tell what they understand by each line of the prayer; or the teacher may suggest various situations and ask which line of the prayer would be particularly helpful for each one, as: "If you should feel like doing something which you know to be wrong, which line of the prayer would you find helpful to repeat?" "If you should feel like speaking lightly of your religion or using God's name carelessly, which line of the prayer would you say?"

Have pupils turn to their books again and write what they consider the meaning of the various lines of the Lord's Prayer. If there are any pupils who do not already know the prayer, they should be encouraged to learn it.

5. *Worship.*—Use the songs which have been learned. Let pupils repeat the Lord's Prayer, but explain in advance that there will be a pause after each line during which everyone will think of the meaning of that line and each one will tell God just what he means by it in his own words. If pupils can be encouraged to do this a number of times, it will tend to break the habit of rushing through memorized prayers without thinking of their meaning.

6. *Work on the projects and slides if time permits.***Comments and Additional Information**

Learning to pray.—This session cannot bring to the pupils all that they need to know and should be learning about prayer, but it can contribute to their understanding and their prayer experience. It should help them realize the true nature of prayer, that it is not merely repeating a verse addressed to God or just asking him for some favor. Prayer is talking with God naturally and sincerely as the great loving unseen Father of the world, with the desire to co-operate with him. Prayer is an effort to bring the life into harmony with God's will, to feel toward people as God feels, to make plans according to his guidance. Prayers then must be thoughtful, unhurried, and unselfish. They will include thankfulness, admitting of faults and mistakes, a desire to do better, and concern for others, as well as petitions for personal blessings such as courage in meeting temptations. To Jesus prayer was not a matter of hollow pious actions nor of much speaking, nor was it consistent with feelings of pride and self-satisfaction. To him prayer meant loving and trusting God with the whole heart, speaking to him naturally and earnestly, and seeking his will patiently and persistently.

Most pupils this age have known the Lord's Prayer for some time, but many repeat it without thinking what they are saying or with wrong ideas as to the meaning of the various lines. The work of this session should clear up their misunderstandings and help them concentrate on the prayer as they use it.

Precautions in making slides.—When etched-glass slides are made, there are several things to watch:

1. A margin of one-third inch should be allowed around the edge of the slide, or, at least, the figures and anything of importance should be kept that far from

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the edge. The original sketches should be made with this in mind. This allows for the taping and assures the whole picture's coming within the light beam of the lantern.

2. The original picture should have clear, distinct outlines and not be a hazy, sketchy drawing, for this outline has to be traced on the etched glass. Moreover, when the coloring is completed, it is well to go over this outline again in pencil so that the drawing retains its clearness.

3. For artistic results, plenty of time and attention should be given to the coloring, as this is one of the most exacting parts of the procedure. Pupils should work out their color composition on the paper drawings before coloring the slides, and seek not only reality but beauty. The crayon should be applied evenly and plenty of it used. It should be applied several times if necessary, care being taken not to go over the lines. The colors may also be blended. Flesh color may be achieved by using yellow lightly and over it a little red. Shading can be done with pencil.

4. In taping the slides, care must be taken that no water from the moistened tape creeps up between the two pieces of glass.

Scripture Possibilities

*Mark 1:35-38—Jesus praying early in the morning in a desert place (previously referred to).

*Mark 6:45, 46—Jesus departing into a mountain to pray after sending the multitude away.

*Luke 5:15, 16—Jesus withdrawing into the desert to pray when the multitude came.

Matthew 6:5-15—on not praying to be seen of men and not using vain repetitions. *Verses 9-13, the Lord's Prayer.

*Luke 11:1-4—the disciples ask Jesus to teach them how to pray; the Lord's Prayer.

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Matthew 7:7-11; Luke 11:5-13—the importance of persistence and trust in prayer.

Luke 18:9-14—prayers of the proud Pharisee and the humble publican.

SESSION IX

Purpose

Through a study of the closing events of Jesus' life, to help pupils appreciate the courage, love, and spirit of forgiveness which he showed to the end, and to help them understand why the cross is the symbol of the Christian religion.

Possible Procedure

1. *Discussion to summarize stories already studied and provide background for understanding the closing events of Jesus' life.*—Ask the pupils to recall stories about Jesus which suggest the kind of person he was. Their conclusions may be listed on the board and may be somewhat as follows:

- (1) He would take time to bless children.
- (2) He could make people want to live differently.
- (3) He could help people in need—the sick, sad, afraid, and hungry.
- (4) Though sometimes sad, he had the most real kind of happiness in his life and probably smiled many times.
- (5) He was forgiving.
- (6) He was so helpful that he had crowds of followers and friends.
- (7) He was not afraid to do right even when he was criticized and his life was in danger.

Then let the discussion summarize why such a person as Jesus had enemies as well as friends. The stories of his conflicts with the scribes and Pharisees should be recalled—how he did not require his disciples to keep

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the rules about the ceremonial washing of the hands before eating, about fasting, and about the Sabbath, and how they did not like it because he was friendly with publicans and sinners. It should be clear to pupils that Jesus' purpose was to serve God by helping people, and that rules and customs were of value only to the extent they made living better. When they became a burden or a substitute for goodness, they were worse than useless. Jesus spoke sternly to the hypocrites, those who acted religiously but who were really proud and selfish at heart; and that made them angry. Probably too some of the leaders became jealous of Jesus because such crowds of people went to hear him. Much indifference and opposition was brought about also through the misunderstanding of Jesus' teachings concerning the Kingdom.

2. *Stories of the last week of Jesus' life.*—The events related in chapter 9 of the Pupil's Book may be supplemented by other incidents of the last week, given here under "Additional Information." Whether the stories are told by the teacher or read from the Bible or Pupil's Book, they may be made more vivid by the use of pictures, such as those suggested under "Source Materials." Notes on a few of the pictures are given under "Additional Information."

In introducing the new material for this session the teacher may ask what the week is called which Christians keep in memory of Jesus' last week on earth. "Holy Week" may be written on the board and under it the days of the week from Palm Sunday through Easter. Then as each event is referred to it can be listed after the day on which it is now commemorated, as:

Palm Sunday—the triumphal entry into Jerusalem.

Monday—casting the money-changers from the Temple.

Tuesday—questions asked to try to trap Jesus, as the one about paying tribute. A day of teaching.

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Wednesday—Jesus probably in Jerusalem teaching and later in Bethany with friends. At supper, his feet anointed by a grateful woman. The rulers conspire for Jesus' death, plans made with Judas.

Thursday—the Last Supper. Prayer in Gethsemane. The arrest.

Good Friday—trials before Jewish and Roman officials. The crucifixion.

Saturday—in the tomb.

Easter Sunday—the resurrection. (This will not be studied until the next session.)

Ask why the cross is used in churches and on books and other articles as the emblem of the Christian religion. Pupils will know that it is because Jesus died on the cross. Remind them that it is because of his teachings and his life of love that he was put to death. In both his life and in his death, he made people know how much God loved them. The cross, then, makes us feel the greatness of God's love as made known in Jesus, and it reminds us of his commandment to love others in the same way. It is because the cross is a supreme symbol of love that it is the emblem of the Christian faith.

3. *Worship*.—Pupils may read and think over the words of the song "We Would See Jesus," page 43 in the Pupil's Book. If they do not know the song, it is one they will enjoy learning. Use the song or one of a similar nature and follow with prayer. This should express gratitude for Jesus, his courage to be true to the right, and his way of proving in his own life that love is better than hate, and it should ask God's help in living as Jesus taught and in being citizens of the Kingdom by having faith toward God and love toward others. The Lord's Prayer may be repeated in unison with a brief pause after each line to encourage concentration on the meaning.

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4. *Continuing special activities.*—Plans should be under way for the concluding session of this unit or of the course as a whole. The work of assembling the slides and their descriptions and of planning a service of worship can be turned over to a committee. More slides should be made in order to include events studied during this session. Plan to have all slides and stories to go with them turned in at a stated time so that the committee can start work. If a program is to be developed using one of the moving pictures or sets of slides suggested under "Pupil Activities," this should be discussed and plans made.

Comments and Additional Information

This material in relation to the pupils.—The Gospels give more space to the closing events of Jesus' life than to any other part of his ministry. Several sessions could, of course, be devoted to this alone. Most ten- and eleven-year-old pupils already know some of the stories of the last week of Jesus' life and are familiar with some pictures concerning it. In this session they are led to see the connection between the events and how they culminated in Jesus' death. It should enable them to answer the questions as to why Jesus was put to death and why the cross is the symbol of the Christian faith. The gruesome aspects of the crucifixion are not dwelt upon, but the facts of the death are presented. Emphasis is on the absolute fearlessness and bravery of Jesus and the love of God which his death as well as his life revealed. Through the study pupils should grow in reverence and admiration for Jesus and loyalty to his cause.

The last meal of Jesus with his disciples.—Whereas the Synoptic Gospels speak of this as the Passover meal, the Gospel of John infers that it took place the day before the Passover meal. This seems more probable

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since the Jewish day was reckoned from sunset to sunset, and it is not likely the Jews would care to perform a crucifixion on the holy day of the Passover itself. On the afternoon before the Passover meal, the paschal lambs were slain at the Temple and prepared for the feast. It was probably at this time that Jesus was put to death. The reason for rushing through the trials in such a few hours and later hurrying to take the bodies down for burial seems to have been because the Passover was at hand, and these things were to be taken care of before that. If this is true, the last supper with Jesus may have been the occasion of a special gathering before the Passover, or Jesus may have kept the Passover early in view of impending events or at least intended that last meal to have the same significance as the Passover.

Regarding the placing of responsibility for the crucifixion.—Some pupils are prejudiced against Jews, both ancient and contemporary, because they have heard adults say, "The Jews killed Jesus." Help pupils see that whereas certain Jewish leaders of the time plotted against Jesus, most of his closest friends and followers were also Jewish, as was Jesus himself. His relatives, his disciples, the greater part of the multitudes who followed him, the women who wept at his death, and those who were the first Christian missionaries after his death—all these were Jews. It is no more fair to say that *the* Jews (collectively) crucified Jesus than it is to say that *the* Americans caused some murder brought about by a group of Americans.

Jewish scholars of today who have studied the death of Jesus say the trials of Jesus were very unfair and not according to Jewish laws governing such matters. Some would place most of the responsibility on the Romans, whose verdict was final. The overriding of Jewish procedures and the cowardice of Pilate cannot be denied, nor the fact that Jesus was put to death on a cross as a

political prisoner, one who had revolted against the government. Death by stoning was the punishment for blasphemy, recognized as high crime by Jewish law. Although in the last analysis Pilate was responsible for permitting the crucifixion, nevertheless the part of certain Pharisees, chief priests, and others in stirring up the trouble against Jesus is quite clear in the accounts which have been handed down. It is probably best, therefore, not to deny the part of certain Jewish leaders in Jesus' death, but to balance this with other facts equally true, relating to the attitudes of other Jews of the time, thus giving a fairer picture. It should be remembered also that Jesus himself asked God to forgive those responsible for his death. As far as Jewish people of today are concerned, many have an appreciation of Jesus as a great prophet or teacher.

Incidents of the last week not recorded in the Pupil's Book.—The material which follows supplements chapter 9 of the Pupil's Book and may be used as the teacher sees fit, either as additional information or in connection with picture study. The incidents are written in such a way that they may be used directly by the pupils where this seems advisable.

1. *The triumphal entry.*—When Jesus and his disciples reached the Mount of Olives west of Jerusalem, Jesus sent two of the disciples into a village to get a colt, a little donkey. Perhaps Jesus had arranged in advance for the use of the colt; or perhaps he knew the owner and was sure that he would be willing for him to borrow the animal.

When the disciples brought the colt to Jesus, he rode into Jerusalem upon it. Crowds of people gathered who wished to honor Jesus as he rode into the city. Can you imagine some of the men and women and children who were in those crowds? There were those whom Jesus had healed, those whose sins had been forgiven,

and those who had learned from him a better way of living. They spread their garments in the path of the donkey and waved palm branches. They shouted, "Hosanna; Blessed is he that cometh in the name of the Lord: Blessed is the kingdom that cometh, the kingdom of our father David."

Yet what kind of a king was this? He did not enter the city on a big horse as did any Roman ruler or general in the army. He rode on a little donkey, the lowly animal used by the common people. The horse was an animal used in war, but Jesus chose an animal that suggested peace.

2. *Driving out the money-changers.*—After the triumphal entry, Jesus spent the night in Bethany with the twelve disciples. The next day Jesus entered the Temple. There in the outer court were cages containing doves and pigeons which could be bought for use as sacrifices. This was allowed as a convenience to people who came long distances and who could not very well bring their sacrifices with them. In the court also were the tables of money-changers. Jesus saw, however, that there was a great deal of cheating, overcharging for the birds and profiting in the exchange of coins. The priests received of this money, perhaps renting space for the booths of the money-changers and those who sold the doves. Then too, the clinking of money, the cooing and chattering of the birds, and the loud voices of the bargainners made a great deal of noise and confusion in this court, which was the only one where Gentiles could worship.

Jesus saw that this was a time for daring and fearless action. Soft, kindly words would not meet this problem. Here was sin which must be dealt with sternly. He "cast out them that sold and them that bought in the Temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves."

He said, "Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers." When the chief priests and the scribes heard about that, they sought how they could destroy Jesus.

3. *Plotting against Jesus.*—In the days following, priests, Pharisees, scribes, and Herodians were busy laying plans against Jesus. One day they asked him questions over which there was a great deal of disagreement. They thought that no matter how he answered the questions he would get into trouble. Jesus thought faster than they did, however, and answered all of their questions in such a way that they could not find anything against him.

For example, the Pharisees and Herodians asked, "Is it lawful for us to give tribute unto Caesar?" They knew that if Jesus said "Yes," it would make the crowds angry; but if he answered "No," he could be accused of rebelling against Roman rule. So Jesus did not answer either way. Holding a Roman coin in his hand, he looked at the face of Caesar engraved on it. Then he said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Jesus was never found saying or doing anything against the Roman government.

There were many common people who continued to hear him gladly. We read that "every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called Olivet. And all the people came early in the morning to him in the temple, to hear him."

The chief priests and scribes were eager to have Jesus put to death before the Passover. Finally Judas Iscariot, one of Jesus' own disciples, he who had been treasurer of the group, went to the chief priests to offer to deliver Jesus to them. They were glad and promised

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to give him money. Perhaps Judas was terribly disappointed that Jesus did not become a king with a throne and servants and have at his command the riches of the kingdom. Some people think that Judas acted as he did in the hope that his actions would cause Jesus to declare himself as Messiah and establish his Kingdom. At any rate, Judas tried to find a way to deliver Jesus to the chief priests.

4. *The Last Supper.*—Before the Passover, Jesus sent two of his disciples, Peter and John, into Jerusalem to make arrangements for a supper with his disciples. Peter and John followed a man carrying a pitcher. He showed them a large upper room of his house. There they made preparations for the meal.

That evening when Jesus and his disciples reclined about the table to eat, Jesus arose from his place. He tied a towel about his waist and poured water into a basin. Then he began to wash the disciples' feet and to wipe them with the towel. He, the great teacher and leader, was taking the place of a servant. Peter drew back when he came to him. It did not seem quite right for the Master to be doing the work of a servant.

When Jesus had put on his outer garments again and returned to the table, he explained what he had done. "Know ye what I have done to you? Ye call me, Teacher, and Lord: and ye say well; for so I am. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet." Jesus wanted his disciples to be unselfish and helpful in all things. They were not to be too proud to undertake any good and necessary task.

As Jesus ate with his disciples he said sadly, "One of you shall betray me." The disciples became sorrowful, and each one began to ask, "Is it I?" A disciple whom Jesus loved very much reclined next to him at the table. He leaned back and said, "Lord, who is it?" Jesus an-

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swered him, "He it is, for whom I shall dip the sop, and give to him."

The sop was a morsel of bread which, according to custom, was dipped into a large dish in the center of the table. Sometimes choice morsels were handed to distinguished guests by the giver of the feast.

Jesus, therefore, dipped into the dish and handed this token of friendship to Judas Iscariot. Judas, however, did not respond even to this last effort of Jesus to win him back. He left the table and went out into the night. The disciples, except the one to whom Jesus had spoken, probably did not know why Judas left. They may have thought that, since he was treasurer, Jesus had sent him out to buy something for the feast or to give something to the poor.

At this last meal with his disciples, Jesus took the bread, said a blessing over it as was the custom, and broke it. As he passed the pieces around the table he said, "Take ye: this is my body." Likewise he gave thanks over the large cup of wine used at such feasts. As it was passed around and each disciple drank of it, Jesus said, "This is my blood of the new covenant, which is poured out for many." Jesus knew that his body and blood would be given so that through his death people would come to know God better and love him more. Today in Christian churches people partake of "Communion" or "the Lord's Supper" in memory of the last meal of Jesus with his disciples.

In connection with this we should recall the old covenant or agreement of the Hebrew people at Mount Sinai and remember that the Old Testament received its name through that early covenant with God. At the Last Supper Jesus said his death would bring a "new covenant," a new understanding of God, which is why the part of the Bible about Jesus is called the New Testament.

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At the last meal of Jesus with his disciples, he spoke of many things. He told them again of the importance of love for one another, without which there is no Kingdom of Heaven. "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another," said Jesus. He then made a long and beautiful prayer for his disciples. Then they sang together some of the psalms which have been studied.

5. *The prayer in Gethsemane and the arrest.*—After the supper, Jesus and the eleven disciples went from the city to the Mount of Olives, to a quiet grove called Gethsemane. There Jesus prayed earnestly to God about the things which would come to pass. It was not pleasant to think of being betrayed by one of his own disciples. It was sad to think of many of his old friends and followers turning against him. It was hard to have to give up his work of teaching so soon.

Jesus was willing, however, to suffer and die if it was necessary and the right thing to do. He had taught his disciples to pray, "Thy will be done." So Jesus wanted to do whatever God knew was best. He prayed, "Not what I will, but what thou wilt."

When Jesus had prayed long in Gethsemane a mob of people with swords and large sticks came up the hill toward him. Perhaps many of these were the Temple police. Judas led them. He came forward, calling Jesus "Rabbi." Then he kissed Jesus, as men often did in greeting each other at that time. The kiss, which was supposed to be a sign of friendship, was Judas' signal for the arrest of Jesus. So Judas betrayed Jesus with a kiss.

Jesus looked calmly at the men who came to take him away. He asked them why they came out with swords and staves as against a robber. He reminded them that

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he had been in the Temple teaching every day and that they had not taken him then.

When Jesus was arrested his disciples fled, but Peter and John followed him at a distance.

6. *Other incidents of the crucifixion.*—The two men crucified with Jesus may have been robbers who had been caught holding up Roman soldiers—a political crime for which the penalty was crucifixion. Jesus was also hung on the cross as a prisoner of Rome, one who had rebelled against the government, though of this he was entirely innocent. One of the thieves said roughly: "Art not thou the Christ? save thyself and us." The other robber rebuked him, however, saying, "We receive the due reward of our deeds: but this man hath done nothing amiss." Then he said, "Jesus, remember me when thou comest in thy kingdom." Jesus answered him, "Verily I say unto thee, Today shalt thou be with me in Paradise."

Jesus was in great pain and it seemed that most of his friends had forsaken him. He called, "My God, my God, why hast thou forsaken me?" This is the first line of Psalm 22. Perhaps in his own mind Jesus was going through the psalm. It is a song which ends with a feeling of God's presence and his goodness.

Pictures of value for special study:

1. Da Vinci, "The Last Supper." The original masterpiece, twenty-eight feet long, with figures more than life-size, was painted as a wall fresco of the dining room of the Dominican convent in Milan in 1494. Painted by a new method, the colors did not last well, so that the painting later had to be restored. At one time, when Napoleon used the room as a stable for his horses, a door was made in the wall, cutting into the lower part of the picture. As regards the room, table, and manner of sitting at the table, the picture is not realistic.

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Its greatness lies in the expressions and reactions of the disciples as Jesus says, "One of you shall betray me," and each disciple is wondering, "Is it I?" Jesus, the central figure, is sorrowful but shows calm resignation. The other figures, beginning at the observer's left, are: Bartholomew and James the son of Alphaeus, both thoroughly astonished, and Andrew showing protest by raising his hands; then Judas upsetting the salt as he clenches the moneybag, and Peter, having seized a knife, whispering to John the beloved disciple, behind Judas; on the other side of Jesus, Thomas timidly raising his hand in question, and James the son of Zebedee and Philip willing for Jesus to examine their very souls; and finally Matthew, Thaddaeus, and Simon wondering how it could be possible that anyone would betray Jesus.

2. Hofmann, "Christ in Gethsemane." This is a picture children often see on church-school literature, in their homes, and in the stained-glass windows of churches. From the picture pupils may learn details of the story not given in their book: Leaving most of the disciples Jesus took Peter, James, and John with him a little farther into the garden of Gethsemane. He said to them, "My soul is exceedingly sorrowful, even unto death: abide ye here, and watch." Then he went forward alone to pray concerning the troubles which were ahead. When he returned to the three disciples, he found them sleeping. He said to Peter, "What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Again Jesus went away and prayed. A second time he came back and found his disciples sleeping. A third time he prayed and again came back to his disciples. This time he said, "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands

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of sinners. Arise, let us be going: behold, he is at hand that betrayeth me." It was then that Judas appeared with the multitude, and Jesus was arrested.

In the background to the right in Hofmann's picture can be seen the three disciples sleeping, and in the distance beyond them the walls and towers of Jerusalem. The bare rocks, the thornbush, and the dark clouds help give the feeling of loneliness and suffering. Children sometimes ask about the light shining from above on Jesus' face. This is the artist's way of making us feel the realness of the prayer, the communion of Jesus with the Father, that he was really in touch with God. It also makes Jesus' face stand out more clearly and helps convey the thought of God's blessing upon the scene.

3. Munkacsy, "Christ Before Pilate." Here we see Jesus, the central figure, calm, dignified, and serene, surrounded by the rabble shouting for his crucifixion. Caiaphas points accusingly at Jesus, who stands guarded by a Roman soldier. The picture shows Pilate on his judgment seat asking the question, "Art thou the King of the Jews?" and Jesus replying, "Thou sayest."

Scripture Possibilities

See the Pupil's Book, which gives references especially in Mark 11, 14, and 15. The following verses supplement Mark at a number of points:

Luke 23:2—a sentence telling clearly the political matters of which Jesus was accused before Pilate.

Luke 23:4-16—the trial before Herod.

Matthew 27:19—the dream of Pilate's wife.

Matthew 27:24-25—Pilate washing his hands of the responsibility for the crucifixion.

Luke 23:32-33—Jesus hung between two thieves.

Luke 23:34—the prayer, "Father, forgive them; for they know not what they do."

Luke 23:39-43—conversation with the two thieves.

John 13—the story of the Last Supper, telling of Jesus' wash-

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ing the disciples' feet and giving the new commandment. John 19:25-30—Jesus commending his mother to the care of the beloved disciple; and some of his last words.

SESSION X

Purpose

To lead pupils to appreciate the significance of the resurrection of Jesus, following which Peter and others proclaimed him as the long-expected Messiah, the Christ; and to help them understand why the message about Jesus is called the "gospel" and is good news for all people.

Possible Procedure

1. *Making plans for the concluding session.*—Final plans should be made for the program or service of worship to conclude this unit or the course as a whole. The committee should report and responsibilities be divided up and accepted by the members of the class. If the program is to be based on the work of the whole course and not just this unit, plans should be made which will present the work of other units as well as this one. For suggestions consult the plans given for the concluding session of the course.

2. *Discussion based on a review of the closing events of Jesus' life.*—Let pupils recall the incidents studied in the previous session and ask how the disciples must have felt when Jesus was gone. Ask what difference it would make in the way people today think of him if the death and burial of Jesus had been the last heard of him and the end of his work. Something must have happened which gave the disciples new courage and sent them forth to carry forward the work of their Master and to tell others of him. Suggest that pupils turn to their books to read about the events which followed the death of Jesus.

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3. *Study of the Pupil's Book*—chapter 10, "Good News to Proclaim." The pupils may also read the passages of scripture suggested with the chapter.

Call to the pupils' attention that "The Acts," meaning "The Acts of the Apostles," tells how the early followers of Jesus taught about him and carried on his work. Have pupils turn to the Table of Contents of the New Testament and notice the list of books following The Acts. From Romans to Philemon are letters written by one of the great early missionaries, Paul. First Timothy through Philemon were written to individual people. The next books through Jude are letters written by other early Christians. More will be said about the earliest followers of Jesus and their work in the next session, but here we have some of their writings handed down to us in the Bible. It may be explained that the last book, Revelation, is a different type of book from the others and was written to give courage to the early Christians during times when many of them were being severely persecuted and punished for their faith.

4. *Reviewing the work of the unit.*—Call attention to the "Checking Up" list in the Pupil's Book. Go over parts of this with the pupils in class if time permits. Otherwise, if practicable in your situation, encourage the pupils to go over the list in their books during the week and so give themselves a careful review of what they have studied.

5. *Review of worship materials and worship.*—The songs which have been learned may be sung. The "Hallelujah Chorus" from Handel's *Messiah* may be played on the phonograph. Remind the pupils that it was written as a part of an oratorio based on Bible verses and telling how Jesus is the Messiah or King. Notice how the chorus refers to him. Conclude the session with prayer.

Comments and Additional Information

Jesus called "Christ."—Children sometimes ask, "What was the last name of Mary, Joseph, and Jesus?" or "Was Christ the last name of Jesus?" Explain that in Bible times, and for hundreds of years thereafter, there were no last names such as we have today. First names were given, such as John, Mary, and Simon. Then, in order to distinguish between different people with the same first name, a descriptive phrase was added; this might tell the name of the person's father, the person's occupation, or what town he was from or something else about him which would single him out. For example, the Bible refers to Bartimaeus, meaning son of Timaeus; Mary Magdalene, meaning Mary of Magdala; Joseph the carpenter, distinguished by his trade; Joseph of Arimathaea, distinguished by the place from which he came; and Simon Peter, meaning Simon like a rock. We can see how surnames of today have had their origins in these same ways. "The Christ" was the term which described Jesus, and so his title became "Jesus Christ." "Jesus" is the Greek form of "Joshua," which means "Jehovah is Salvation." "Christ" is the Greek for "one anointed" or "Messiah." Jesus is referred to, of course, by many other titles also, such as Lord, Saviour, and Son of Man.

The nativity stories.—After Jesus' death, when people thought back over his life, knew him as Messiah, and felt his power working in their lives, they became more interested in knowing about his birth and how the circumstances of his birth could help explain who he is. Then the stories which we now read in Matthew and Luke became known among Christians. They were cherished and told and in time written in the Gospels. Some think that Luke, gathering materials for his Gospel in Palestine, may himself have spoken with Mary,

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the mother of Jesus, who then told him some of the things which through the years, as he says, she had pondered in her heart.

At any rate, when the accounts finally became known, Christians could readily believe. It was not hard to think of shepherds coming to kneel before the baby Jesus nor of wise men traveling miles to lay treasures at his feet—when they knew that the world itself would do the same could it but know him, who he is.

Scripture Possibilities

Consult the Pupil's Book.

SESSION XI

Purpose

To lead the pupils to understand how Christians through the years have found a deeper experience of God and finer ways of living through their faith in and devotion to Jesus Christ; and to encourage them to desire to be followers of Jesus also.

Possible Procedure

1. *Attention to any unfinished items.*—Completed projects may be on display. If there is to be another session for presenting a program, all plans for it should be completed.

2. *Quiz.*—Allow sufficient time for the concluding chapter of the unit and the closing worship; then if time is still available, the test provided in this book, pages 228-29, may be given. Some pupils may wish to take it outside of class, for their own satisfaction, where class time is insufficient. Questions asked at the beginning of the unit may be referred to also, to make sure pupils have discovered the answers they sought. If a quiz is given, the answers should be checked either

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in class or outside and provision made for clearing up misunderstandings.

3. *Study of the Pupil's Book*—chapter 11, "Joy in Following Jesus." This may be introduced with two or three questions concerning why Jesus is so loved and honored even today, what it means to be a Christian, and whether it is always easy to be a follower of Jesus.

Attention should be given to the section "To Think About." Then the pupils may consider quietly the suggestions given for making their own prayer. Let them bow their heads for a minute or two and each ask in his own way for God's help in being loyal to Jesus and in overcoming anything which stands in the way of being a true citizen of the Kingdom of Love. This prayer may be postponed for use in the concluding service of worship if it comes in more naturally there.

4. *Closing service.*—If a program or period of worship has been planned by the pupils and is to be carried out during this session, let them conduct it according to the plans made. If a separate occasion has been planned for the slides or motion pictures, the worship for this session may be a simple service conducted by the teacher. In this case, the thought may center around Tom Curr's picture "Follow Me" if this has not been previously used; if it has, the ideas presented in the picture may be recalled. (See page 204.) The suggestion in the Pupil's Book entitled "Your Own Prayer About These Things" may be made the basis of meditation and silent prayer. The song "We Would See Jesus," or the last verse only of that song, may be sung.

Scripture Possibilities

Acts 9:1-6—Saul becomes a follower of Jesus.

II Corinthians 11:24-28—what it cost Paul to follow Jesus.

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Teachings of Paul concerning Jesus and the Kingdom:

Romans 1:16, 17—how Paul felt about the gospel.

Romans 13:8-10—love sums up and fulfills the law.

I Corinthians 9:25—something necessary for a man in the games and necessary too for the Christian life—self-control.

I Corinthians 13—a chapter on the law of the Kingdom—love.

Galatians 5:22—what people have when God rules in their lives.

Ephesians 6:13-17—the armor with which the Christian fights.

Philippians 4:4-9—advice to Christians regarding the things on which to think.

II Timothy 1:7—what God gives.

II Timothy 2:3—the Christian spoken of as a good soldier of Christ.

Quiz

The following quiz may be mimeographed for class use. Pupils may be asked to underline the correct words—or put checks beside them if the quiz is reproduced in the form of similar ones in the Pupil's Book. The answers are here shown in italics for the teacher's guidance.

1. The land in which Jesus lived was: Greece, *Palestine*, Arabia.
2. Jesus was born in: *Bethlehem*, Nazareth, Jerusalem.
3. Jesus grew up in: Bethlehem, *Nazareth*, Jerusalem.
4. The Temple was in: Jericho, *Jerusalem*, Nazareth.
5. The chief river of Palestine was: the Tigris, the Nile, *the Jordan*.
6. Joseph was: a shepherd, a rabbi, *a carpenter*.
7. The scriptures considered most important when Jesus lived were: the Psalms, *the books of the Law*, the books of prophecy.

UNIT III—QUIZ

8. After his baptism Jesus decided: to give all his time and strength to healing sick bodies, to make the Jewish nation free and rule as king over all the nations, *to teach and show people how to live as children of God.*
9. The disciple who had been a publican was: Peter, *Matthew, John.*
10. The writer, Mark, secured most of his information about Jesus from: Paul, *Peter, Philip.*
11. Jesus showed his interest in the Samaritans when he: ate with Zacchaeus, healed a blind beggar, *talked with the woman at the well.*
12. When children were brought to Jesus, he: said he was too busy to see them, told them to come some other time, *said to let the children come to him.*
13. The man who came to ask Jesus to heal his servant was: a leper, a *Roman centurion*, a publican.
14. Jesus broke some of the Sabbath rules of the time because he: was against all religious rules, *thought the Sabbath should be kept in the way that would help people most*, thought of the Sabbath just as any other day.
15. According to Jesus the greatest law of all was to: offer sacrifices, keep the Passover, *love God.*
16. The Golden Rule means: to treat others as they treat you, *to act toward others as you would like others to act toward you*, to do to others what they would like to do to you.
17. The line of the Lord's Prayer which asks for God's rule of love to be brought about in people's lives and in all things is: give us this day our daily bread, lead us not into temptation, *thy kingdom come; thy will be done on earth as it is in heaven.*
18. Easter is kept in memory of: Jesus' birth, the triumphal entry, *the resurrection.*
19. Good Friday is kept in memory of: *the crucifixion*, the resurrection, the Last Supper.
20. The book of the Bible which tells how Peter, Paul, and other early Christians told people about Jesus is: Luke, *The Acts, Romans.*

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STORY MATERIAL

BEGINNING IN BOYHOOD

A Story About David Livingstone

You already know the story which this picture is about. You have learned how Jesus as a boy only twelve years old talked to the learned men in the Temple and showed such understanding they were all amazed. You remember too how Jesus' mother came to find him and he said to her, "Shall I not be about my Father's business?" In other words, "Mother, must I not be about God's work?" No wonder these old men are looking with puzzled faces at the boy Jesus. Here was a boy only twelve years old who felt he had work to do in the world, and he was beginning as a boy to start his work and to prepare for the years ahead. Today I am going to tell you a story about another wonderful boy who thought he should be doing God's work. This lad was a follower of Jesus; and, like all followers of Jesus, he felt that there was some worth-while task for him to do in the world. His name was David Livingstone.]³

When David Livingstone was a boy, I suppose he looked a great deal like any boy here today; and probably no one dreamed of the wonderful things he would accomplish when he grew up. But day by day he was doing things which would help him become a great man someday.

Because his parents were very poor, he had to start working in a cotton mill when he was ten years old. There he worked all day from six in the morning until late at night. While he worked, however, he kept a book before him. He had less than a minute at a time to read, but he would snatch a sentence from the book, then look at his work, then glance up at another sentence. In this way he studied through several books. After his work he would study at home at night until his mother blew out the candle.

On holidays he took long hard walks over rough steep places to gather fossils, herbs, and flowers. In this way he developed a strong body and learned much about science.

³ For the worship setting in which the introductory and concluding paragraphs would be used, see page 175.

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He also found time to study the Bible; and when he was only nine, he received a New Testament from his Sunday school teacher for repeating the longest psalm in the Bible almost correctly two evenings in succession.

As he grew older he became more and more eager to be of some good in the world. He studied to be a doctor and a minister. Then one day he heard a missionary from Africa say this: "I have sometimes seen, in the morning sun, the smoke of a thousand villages where no missionary has ever been." David Livingstone decided that he would go to these dark-skinned people of Africa to teach them about Jesus, to heal their bodies, and to help them find peace and happiness.

As he sailed to Africa people said to him, "Mr. Livingstone, don't you know that these dark-skinned people will rob you and probably kill you?" Nevertheless Livingstone went on.

It must have been a strange experience to go into this large country of savage people. They lived in crude huts of mud with thatched roofs. Around their arms or necks they carried charms of feathers or lions' teeth or something else to frighten away the evil spirits in which they believed. Their lives were given to fighting and robbing. They amused themselves by wild singing, dancing, and telling bloody stories.

It was to these people that Livingstone came. He learned their languages and customs. He showed them that he was their friend and could be trusted. As a doctor, he healed their diseases. As a minister, he taught them from the Bible. As a scientist, he studied the country and wrote down all about the rivers, trees, birds, and animals. The African people grew to trust him very much and to follow him faithfully.

One time he decided to make a long trip to the west coast of Africa, a distance of fifteen hundred miles. So he gathered twenty-seven men to go with him. With a few oxen, a little box of clothing, a box of books, a box of medicines, a box of beads, scissors, and mirrors to be used in trading, and a few other supplies, they started out.

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They went through dangerous swamps and dense jungles, across treacherous rivers, and over hot waterless deserts. They went through tall grass, taller than men, where lions lurked and poisonous snakes crept stealthily. More than once Livingstone was thrown from his ox. Sometimes the men became sick with the fevers of the jungle. Livingstone himself had the fever many times and became so weak it seemed impossible to go on.

After traveling like this for nearly six months they were nearing the coast. Then the natives became worried lest Livingstone would sell them to other white men when they reached the coast. So Livingstone promised them that he would not leave them when they reached the coast, but that he would return with them to their homes in the center of Africa.

What a promise that was! For when they reached the coast, Livingstone was so sick and weak that it seemed he could never travel back again. Many people begged him to go home to Scotland. He would like to have gone too, because he longed to see his wife and children, whom he hadn't seen for years.

But no. He had promised twenty-seven faithful dark-skinned friends that he would go with them to their homes in the center of Africa. Therefore, sick as he was and lonesome for his family, he went back with the natives. Back through the swamps and rivers, the forests and deserts, they went. Threatened by savage men, bothered by alligators, poisonous insects, and wild animals, they went back. In every kind of danger and suffering from fever, Livingstone returned to the heart of the country and so kept his promise to his African friends.

Do you think the natives loved him for this? It was because Livingstone was so faithful and kind that he was able to teach the natives to love Jesus and to stop killing and robbing. Their lives were made safer and happier.

One night years later Livingstone lay half dead with fever after an extra-long and hard trip. Early the next morning when his friends came in, they found him kneeling beside his bed in the attitude of prayer, as was his custom. The dark-

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skinned men waited awhile, but he did not stir. They went quietly forward and touched his face. He was dead. He had died on his knees talking with God.

Reverently the natives cared for his body. They wrapped it in the bark of trees and then carried it tenderly for over a thousand miles, through all the dangers of the jungle, that it might be sent home to England. And there it is buried today in a great church with some of the greatest people of history.

[Perhaps there is something fine and great for *you* to do when *you* grow up. Perhaps we too can begin as boys and girls to do God's work. As we listen to some quiet music, let us pray silently about these things.]

THY WILL BE DONE ON EARTH

A Story Interpreting the Lord's Prayer

"THIS is station KYX. You have just heard a report of news from all parts of the world. We shall now broadcast a quarter hour of sacred music and prayer." This is what a voice announced over the radio as Mr. and Mrs. Arnold and their two children, Dick and Joyce, sat at the table eating breakfast.

Mrs. Arnold looked up thoughtfully from her meal and said, "What sad news we hear over the radio these days!"

"Yes, war means destruction and untold suffering," commented Mr. Arnold. Then he told of some incidents he had read in the morning paper.

So interested did the family become in talking over the news of the day that they hardly realized the radio was still going. Only when a lull came in the conversation did the family hear what the radio voice was saying. Slowly and clearly came the words, "Thy kingdom come, Thy will be done on earth as it is in heaven." Realizing that a prayer was being made, the family remained quiet until the end of it.

"I just wonder when God's Kingdom will really come and his will be done on earth," commented Mrs. Arnold.

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Dick looked at her questioningly. "Mother, what do you mean by 'God's Kingdom' and 'his will'?"

Mr. Arnold looked at Dick in surprise. "Son, you've surely had that in school or Sunday school. It is a part of the Lord's Prayer, you know."

"Oh, yes, I know it is," responded Dick, "and I can say the Lord's Prayer all right—but I just got to wondering what it means. You see, at school or church school or any place, we always say it straight through so fast I never stopped before to think about it."

At this point Joyce spoke up. "I never have thought much about it either. I don't think I could explain what the prayer means in my own words."

Mrs. Arnold was sorry to have to interrupt this discussion, but she suddenly noticed the clock. "Oh, look how late it is getting!" she exclaimed. "Joyce and Dick, hurry into your wraps while I go into the kitchen and get the lunches I've packed for you to take today."

"Lunches!" exclaimed Dick. "Boy, yes! This is the day our classes visit the big museum in the city."

Joyce was excited too. "I can hardly wait to see all those things we've been studying about—Egyptian mummies, old Greek statues, and how Indians and Eskimos live."

Soon Mrs. Arnold handed Joyce and Dick their lunches. Dick asked if he might buy a bottle of pop to eat with his.

Mrs. Arnold smiled, knowing Dick's liking for pop. "It won't stay cold all morning," she said, "but buy it anyway if you wish and if it will make your day happier. Here is a little money for each of you."

The children thanked their mother and said "Good-by." On the way to the school building Dick hurried into a little store and bought a bottle of pop to have with his lunch. As they walked along, Joyce remarked, "I am going to try to learn what the Lord's Prayer means so that I can explain it in my own words."

On reaching the school building Joyce and Dick saw a large yellow bus at the entrance. The pupils of the fifth- and sixth-grade classes were already beginning to gather

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near it in excited little groups. Joyce and Dick joined Carl and Sue.

In a few minutes more the teacher had called the roll and the children started scrambling into the bus. Suddenly Carl's elbow struck against Dick's lunch. Crash!

Dick looked down. There in the gutter lay the fragments of his bottle of pop, and the pop itself splattered on the street.

"Oh——" came angrily from Dick's mouth, and he started to say "God" and some other words. He felt like swearing. Dick had a temper.

"Oh——" he started again and turned away as though something had stopped him from using God's name. He remembered what his church-school teacher had said about keeping God's name sacred and not using it thoughtlessly. It suddenly occurred to him that maybe that's what it meant to keep God's name "hallowed." He had often prayed, "Hallowed be thy name." Though angry and disappointed, he felt he must try at least not to speak carelessly.

Joyce looked at her brother's face and saw the struggle he was having to keep God's name in honor by not losing his temper and swearing. How proud she was of her brother, though she pretended not to notice what he did. The teacher also noticed Dick's struggle for self-control, though she said nothing. She felt more proud of him even than she had on the afternoon he made so many runs for his school at one of the baseball games. Then he was winning a victory for someone else, outside himself; but now he was fighting against something *inside* himself, the hardest kind of battle, and his own best self was winning.

The long bus ride through the busy streets of the city, past large department stores and theaters and restaurants, did not particularly interest Joyce and Dick. Dick was still disappointed about the pop, and Joyce felt hurt about something else. Sue, though having promised to sit beside her on the bus, had given the place to another girl. To make matters worse, Joyce heard them say something unkind about her as she went past. Joyce began to feel that she did

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not like those girls at all, that she would not be their friend again.

At last the bus pulled up before a very large and beautiful stone building. The outside of it looked splendid with broad steps and tall graceful columns. Joyce and Dick easily forgot their troubles as they scurried out of the bus with the other children and walked up the broad stone steps into the spacious museum. A lady, whose work was to take groups of children through the building, met them at the entrance.

The boys and girls were led through several large rooms of the museum. One room through which they passed contained large glass cases in which there were stuffed animals of many kinds. Another room held displays of birds from different parts of the world. In one room were hundreds of sea shells and various stuffed ocean monsters, all carefully labeled. Still farther on were stumps of petrified wood and all sorts of fossils of plants which had lived hundreds of thousands of years ago and skeletons of huge animals of the distant past which had been dug from the ground. Every room was so interesting the children wanted to linger before each showcase. In one place was the story of how human life had developed on the earth and how people had become civilized. In the glass cases were stones used by cave men for killing game and lighting fires, and skulls of people who had used these stones thousands of years ago. Around the walls were paintings showing how the earliest people dressed and lived. Farther along were old pieces of pottery and ancient carving. Clay tablets and papyrus rolls showed some of the earliest means of writing. There were Egyptian mummies and broken marble statues of Grecian gods.

From these rooms the boys and girls went into other long hallways with very large exhibits all enclosed in glass. Here were lifelike scenes of homes and people in different parts of the world as it is today.

"Look at that Indian hogan!" exclaimed one of the boys. "How would you like to be carried on your mother's back like that baby?"

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"Isn't that a darling Eskimo child?" asked Sue. "Look at his little suit of fur. But how would you like to eat a big piece of blubber the way that mother is doing? And live in an icy igloo like that?"

The children walked around other scenes too. There were figures of African natives cooking and weaving outside their huts of mud and grass. There were figures of people of India, China, Japan, and the isles of the sea, in settings showing their homes, customs, and occupations. Some of the people were shown making things of beauty—pottery, baskets, beads, and embroidery. Some were producing foods or mining metals and jewels to be used in other lands. The scenes showed that even in far parts of the world there may be found love between parents and children, friendliness toward others, thrift, hard work, and an interest in making things beautiful.

"I guess God made and loves and helps the people in other parts of the world too," thought Joyce. "God is the Father of all of us. Why, that must be the reason the prayer begins, 'Our Father, who art in heaven.' It means all of us. He is *our* Father." And Joyce was reminded of a picture she had seen of some children of many nations gathered about Jesus. Her thoughts were interrupted by a remark from Glenn, one of the boys in the class.

"Look at that spear, would you?" he gasped as he noticed a lifelike plastic figure of an African warrior emerging from jungle brush. "I'd hate to meet him."

"Maybe you'd like to meet the poisoned arrows this Australian bushman is making," suggested Dick. "But anyhow, these things are nothing like the machine guns, submarines, and bombing airplanes that most parts of the world fight with today."

Dick's comments made Joyce think of the war news over the radio that morning and what mother had said: "I wonder when God's Kingdom will really come." God's Kingdom on earth! That, thought Joyce, would mean when all the people of the world look to God as their Ruler and know him as their Father. Then there would be no more hatred, but honesty and kindness, with everyone working

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for the health and happiness of his fellow men. How wonderful it would be! "Thy kingdom come, Thy will be done on earth as it is in heaven," Joyce found herself praying.

After the guide had explained the displays concerning different countries of the world, it was time for lunch; and the children went downstairs in a group to the museum lunch-room, where some of the tables were so arranged that boys and girls could eat the lunches they had brought from home.

What wonderful lunches Mrs. Arnold had packed! Joyce stared in surprise as she noticed that her mother had put in two pieces of cake. She was quick to notice that little Louise had a very small lunch and no cake at all, and it wasn't long until a piece of her cake had been given to Louise. "Give us this day our daily bread," she thought as she passed the cake. "It's *us* that need the daily bread, not just *me*, and God can use me to help distribute it." Of course, Joyce knew that the prayer didn't say anything about cake, but she felt that God who is concerned with the daily needs of his people would surely want them to share with one another all the little extra good things of life.

After lunch, three girls gathered in a little group and called Joyce over to them.

"Look, I have money," whispered Anita. "There is a big stage show and a good movie at that new theater. Let's sneak away and spend the afternoon there."

"I don't think we ought to," said Joyce. "It was nice of Miss Blake to take us on this trip, and it is hard for one teacher to look after forty boys and girls at once in a place like this. She can't be forty places at once."

"That's just the point," spoke up one of the girls. "She won't even miss us; or if she does, she'll think we are someplace in the museum. We can get back to the bus by the time it is ready to make the return trip. Come on, Joyce; don't be a goody-good. Anyway, you know this is your only chance to see this movie."

It was a movie Joyce wanted to see, and she felt sure the classes had been through the entire museum. "I feel tempted to go with you," she said, but stopped abruptly.

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The very word "tempted" made her think of the line, "Lead us not into temptation, but deliver us from evil." Joyce looked at the girls with determination and said, "I simply can't go. I pray to God to keep me from being led into temptation and from doing wrong; so I have to do my part. If trying to do what is right is goody-good, then that is what I am." And Joyce walked away.

The girls looked after her angrily and then felt a little ashamed as they faced each other. They didn't have the courage to carry out their plans without Joyce; so they pretended they thought she would tattle on them, and reluctantly they spent the afternoon at the museum.

There was still much of interest to see. The pupils discovered that they would be able to come to the museum many times and still keep learning more with every visit. They were sorry when the time came to leave.

When the bus reached the school building, the pupils thanked Miss Blake for taking them to the museum.

"I know you appreciated the trip," said Miss Blake. "You showed it by the way you behaved at the museum. Your best way of saying 'thank you' to me was by obeying me and not running off from the group. Perhaps I can take you on another trip sometime." How glad the girls were then that they hadn't sneaked off to the movie!

A few minutes later Joyce and Dick were in their own home again. They excitedly told their mother and father all the experiences of the day. That night a tired boy and girl made their way upstairs. Dick got into his bed hurriedly, but not without first thinking about the events of the day and asking God to forgive him for feeling angry with Carl.

Joyce knelt beside her bed as usual, but felt almost too weary to pray. She could repeat the Lord's Prayer quickly and easily, however; so she began to do so, hardly realizing what she was saying.

Suddenly a voice from the radio broke the stillness, "Station KYX, again broadcasting news of the world." Joyce thought of the conversation at the breakfast table. "I wonder if I really could say the Lord's Prayer in my own words

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tonight, or tell God what I mean when I say it. I think I'll try."

Would you like to know what Joyce prayed that night? Here is what she said:

"Our Father, who art in heaven—I mean God who created and cares for the people of all nations;

"Hallowed be Thy Name—I mean, help people to keep thy name in honor the way Dick did this morning when he wouldn't swear;

"Thy kingdom come, Thy will be done on earth as it is in heaven—I mean, please may the time come when all the people of the world will worship thee and everyone will work for the happiness of others. Please help Dick and me to do our part by feeling and acting right toward Sue and Carl and everyone;

"Give us this day our daily bread—that is, please help Louise and all the others as well as myself to have the things we need. And I'm glad I could have a part today in helping thee give out the cake;

"And forgive us our trespasses, as we forgive those who trespass against us—that is, please forgive me for all the wrong things I've done like not being friendly to the new girl in my class. I'm willing to forgive Sue and the other girls for the way they acted toward me;

"And lead us not into temptation, but deliver us from evil—I mean, keep us from being led into doing anything that is wrong. I'm so glad you helped me not to go to that movie.

"For Thine is the kingdom, and the power, and the glory, for ever. Amen."

Then it was dreamland for Joyce. She was sound asleep when the radio voice said, "This is station KYX signing off."

Concluding Session

Aims

1. To provide review, summary, and evaluation of the work of the course, making sure pupils can answer the question raised at the beginning of the year, as to why the Bible is referred to so much and held in such reverence.

2. To help pupils clear up any misunderstandings and complete all activities.

3. To make it possible for the pupils to share what they have learned and enjoyed with their parents and friends.

Procedures

In this session consider again the questions asked in the "Introductory Sessions," and especially the questions: Why is the Bible sold so much, talked about so much, and held in such respect? What are some of the ways it is helpful to those who study it? Pupils should answer specifically in terms of what they have studied.

The teacher may read and have the pupils discuss this item: In 1826, in the early days of the railroad, certain people wished to debate the question as to whether railroads were practicable. The school board of Lancaster, Ohio, refused to grant the use of the schoolhouse for such a debate. This was the reason given: "You are welcome to the schoolhouse to debate all proper questions in, but such things as railroads and telephones are impossibilities and rank infidelity; there is nothing in the Word of God about them. If God designed that his intelligent creatures should

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travel at the frightful speed of fifteen miles an hour he would have clearly foretold it through his holy prophets. It is a device of Satan to lead immortal souls down to hell."

Use the discussion to make sure the pupils understand these points: The Bible was written before modern inventions and the discoveries of modern science and was not intended to tell in detail everything that would be made or should be done. What it does do is to set forth an understanding of God and of right and wrong which helps in facing all problems which arise, including those with which the Bible cannot deal directly. The Bible does not deal with all subjects and is not intended as a book of geography, mathematics, American history, or any branch of science; yet it is read by scientists and explorers, by kings, presidents, doctors, engineers, teachers, laborers of all kinds, and people of all races and professions. This is because it is the book which tells people how to live so that their lives will be most happy and worth while.

The teacher may tell incidents of how the Bible has helped a president, a scientist, or others.

Have the pupils read the concluding section of the Pupil's Book. They may also turn to the page in the Bible listing the biblical books and see how much there still is for them to study and how all through the years the Bible can continue to enrich their lives.

Where pupils are sufficiently advanced it is possible to have them write a few brief paragraphs about what they have learned. Suggest that each pupil pretend writing a letter to someone who does not know about the Bible and has not had a chance to study it as this class has. The letters, neatly written on nice paper, should tell what kind of book the Bible is, mention some of the stories and teachings it contains, and explain how it helps us live. Some pupils, in doing this,

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wrote letters to imaginary children of other countries who had not yet studied the Bible. If pupils wish to write rather extensively, completing their papers outside of class, permit them to do so, making provision for collecting and returning the papers. Instead of writing a letter, some pupils may prefer to write a story, real or imaginary, of how the Bible helped a boy or girl of their age.

In a one-hour session, conclude with a carefully planned period of worship. In this event it will be necessary to have a special session for presenting the work to parents and friends.

Program and exhibit of work.—The program at the end of the course should summarize and present the most significant things studied and should be carefully planned, with preparations being made weeks in advance. The presentation, either as a whole or in part, can be worked up as a service of worship.

To present the work of Unit I, a large map of Bible countries may be drawn with heavy lines on a black-board in advance. Then several pupils who are prepared to do so may tell the different parts of the story of the Hebrews, pointing out places, showing routes on the map, and telling of the work and teachings of great Old Testament characters. Instead of this there may be a series of brief dramatizations enacting some of the Old Testament stories which have been studied. A speaker at the side may explain the connection between the stories and point out the chief developments in the history of the Hebrews.

In presenting the work of Unit III, the slides made by the pupils may be shown and explanations given, or perhaps plans have been made to show a moving picture on the life of Jesus or selected lantern slides of fine paintings.

The worship materials may include the songs learned,

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parts of psalms studied, the Twenty-third Psalm, and the Lord's Prayer. Where several classes are co-operating on a program, having a large choir not only makes the service more worshipful, but gives more pupils an opportunity to participate.

Presiding, leading in prayer, and all speaking and acting parts should be in charge of pupils, the teacher staying in the background as much as possible.

In connection with the program it is well to have a small exhibit. Drawings, friezes, picture maps, and posters may be mounted and hung on the walls. Note-books, class Bible story books, models, object maps, salt maps, and also teaching materials which would be of interest to parents, such as pictures and models, may be placed on tables for display. Certain pupils should be responsible for explaining the things in the exhibit and answering questions about them.

Additional Information

The Bible in the life of Abraham Lincoln:

In J. G. Holland's *Life of Lincoln* he gives us the conversation with Mr. Bateman: "Mr. Bateman, I have carefully read the Bible." Then he drew from his pocket a New Testament: "These men will know that I am for freedom in the territories, freedom everywhere as far as the Constitution and laws will permit, and my opponents are for slavery. They know this, yet, with this book in their hands, in the light of which human bondage cannot live a moment, they are going to vote against me. I know there is a God, and that he hates injustice and slavery. I see the storm coming, and I know that his hand is in it. If he has a place for me—and I think he has—I believe I am ready. I am nothing, but truth is everything. I know I am right, for Christ teaches it, and Christ is God!"⁴

⁴ S. Travena Jackson, *Lincoln's Use of the Bible*, 1909. Used by permission of Abingdon-Cokesbury Press.

CONCLUDING SESSION—ADDITIONAL INFORMATION

Not only did the Bible help Lincoln in his fight against slavery, but in performing the many thoughtful acts for others for which his life is known.

A primary and intermediate school was so located as to be separated by a fence from the rear of the White House grounds. The President often watched the children play. One morning the teacher gave them a lesson in neatness, and asked each boy to come to school next day with his shoes blacked. They all obeyed. One of them, John S., a poor one-armed lad, had used stove polish, the only kind his home afforded. The boys were merciless in their ridicule. The boy was only nine years old, the son of a dead soldier, his mother a washerwoman, with three other children to provide for. The President heard the boys jeering Johnny, and learned the facts about the boy.

The next day John S. came to school with a new suit and with new shoes, and told that the President had called at his home and took him to the store and bought two suits of clothes for him and clothes for his sisters, and sent coal and groceries to the house. In addition to this the lad brought to the teacher a scrap of paper containing a verse of Scripture, which Mr. Lincoln had requested to have written upon the blackboard:

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Some weeks after, the President visited the school, and the teacher directed his attention to the verse, which was still there. Mr. Lincoln read it; then, taking a crayon, said: "Boys, I have another quotation from the Bible, and I hope you will learn it and come to know its truth as I have known and felt it." Then below the other verse he wrote:

"It is more blessed to give than to receive. A. Lincoln." ⁵

⁵ *Ibid.*

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